THE

ANTI-JACOBIN

Review and Magazine;

&c. &c. &c.

For NOVEMBER, 1801.

Gaudent ſcribentes, et ſe venerantur, et ultro,
Si taceas, laudant, quidquid ſcripſere, beati. HOR.

ORIGINAL CRITICISM.

Warner's *Hiſtory of Bath.*

(*Continued from* P. 131.)

HAVING in our laſt given ſome remarks on Mr. Warner's Hiſtory of the Romans at Bath, we ſhall now go on to give more. We ſhall thus ſhew him to have conſidered the Roman period of his hiſtory, with little attention to thoughts, and even with leſs to facts. In this, however, he has erred only "with the million," and done what almoſt all others have done before him.*

"Dr. Stukeley," ſays Mr. Warner, as we are obliged to collect what he ſays from very diſtant parts of his Hiſtory, in order to preſerve ſome regularity of time in our remarks, whatever he may preſerve in hiſtory "gives us an extraordinary *fact* reſpecting the" King's bath. 'It is remarkable, that at 'the cleanſing of the ſprings, when they ſet down a new pump, they con-

* On farther conſideration of one point in our laſt we ſee, that the chapel there mentioned was formed, not in the eaſtern bath, but in one of the parlours or drawing-rooms adjoining; that the eaſtern continued ſtill to be uſed as a bath, equally in the ſquare as in the ſemi-circular parts of it; and that the eaſtern thus united with the weſtern, to form the *two places* in "Bath Priorie," that Leland ſays, were then "uſid for bathes."

'ſtantly find great quantities of hazel nuts, as in many other places among 'ſubterraneous timber. Theſe I doubt not to be remains of the famous and 'univerſal deluge, which the Hebrew Hiſtorian tells us was in autumn; 'Providence by that means ſecuring the revival of the vegetable world.' Stukeley's Itin. Cur. i. 147."*

This *fact* in Dr. Stukeley, though Mr. Warner was not aware of the point, had been noticed, and more circumſtantially noticed, by Dr. Guidott, in 1676.

"Great diſcourſe hath ariſen here," the Doctor had told the world before, "concerning the conveyance of ſome nuts, that were obſerved in the ciſtern over the main ſpring of the King's bath, upon the alteration of a firm ſtone croſs in the middle, to that pretty wooden device that now ſtands there; ſome whereof were *black and rotten*, others *freſh* with their *kernels in them*, and *ſome* with *ſhales* very *green* about them."†

From this intimation of the "*great diſcourſe* which hath ariſen *here* concerning the conveyance of *ſome* nuts," theſe appear to have *then* ſhewn themſelves *very recently*. They cannot, therefore, be what Dr. Stukeley repreſents them to have been, "conſtantly" found at ſetting down a new pump. They may be now found ſo, but could not have been always found. Accordingly we read in the author, who thus mentions them for the firſt time, what ſhows they were firſt noticed then, and why. "The ciſtern," adds Dr. Guidott, "was ſo well plaiſtered about with plaiſter of equal hardneſs with a ſtone, that it coſt very many blows to get it up; *preſently from the riſe of which* the *nuts* did appear, *immediately ſhot up from the ſprings themſelves*."‡

We thus catch an extraordinary circumſtance, which Mr. Warner has not catched. "The main ſpring of the King's bath" had received a ciſtern placed inverſely over it, as all the ſprings at all the baths have at preſent; but the *floor* under the ciſtern had been ſo ſtrongly formed of cement, and ſo cloſely circumſcribed the eruption of the ſpring, that no nuts could come up with the water. This, indeed, was ſo ſtrong, "that it coſt *very many blows* to *get it up*," and was aſſuredly a work of the Romans, calculated effectually through ſo many ages ſince to keep down the nuts aſcending with the waters.

Thus "the *floor* of the eaſtern bath" at the abbey-houſe "is paved," ſays Dr. Sutherland, "with a hard blue ſlate, in the Somerſhire idiom called *Pennant Flag*, the *walls* of the baths, as far as the ground is cleared away, are built of *ſmall pieces of ſtone* and *greyiſh mortar*, or *run lime*, at this day *almoſt impenetrable*. Theſe walls ſtand now five or ſix feet high, *plaiſtered* with *two or three coats of cement*. That next

* P. 332. † A Briefe Diſcourſe of Bathe 1676. By Tho. Guidott, M. B. Phyſician there, P. 104. ‡ Ibid. ibid.

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the wall ſeems to be coarſe, intermixed with white and red, *hardly ſeparable from the ſtone.* The outermoſt coat is of a deep brick-red, ſmooth, hard, without a crack; *the very mortar deſcribed by Vitruvius, which we with all our improvements know not how to imitate.*"*

Nor had the nuts in our opinion riſen "conſtantly" before, nor even ever ſince the deluge.

"The ground," as Dr. Guidott himſelf acknowledges "on which the city of Bath in good part ſtands, *eſpecially near the baths*, is—probably—*a bog made by the confluence of waters hither*: this ſeems in good meaſure evident from this, that on the digging ſome foundation not long ſince, the workmen came *at laſt* to a *ſoft mud*, which *yielding much*, and *a ſouldier's pike of a good length thruſt into it*, no *bottom was diſcovered*, but a *warm, marly, ſulphurous mud adhering to the pike.* This was obſerved in the *north* and *ſouth-weſt* parts of the town;"

In the ſouth-weſt, where the ſite is low, as reclined to the river, and even in the north, where the ſite is high, as aſcending to the hills,† all ſhows the ſprings, by ſettling upon the ground with their waters, to have reduced it into a mere moraſs; to have thus thrown down the hazels with their nuts upon the ſoil, and to have buried them at laſt below the ſurface. Theſe, therefore, ariſe not from any conſiderable depth, from any depth ſufficient to ſhow they originate from the deluge. And we thus explain the phœnomenon, without recurring to the miracle agreeably to that rule of good-ſenſe, which is as neceſſary in natural philoſophy as in inventive poetry,

> Nec Deus interſit niſi dignus vindice nodus
> Inciderit.

But from that act probably of breaking-up the cement of the ciſtern, and ſo giving vent to the obſtructing nuts, another circumſtance has reſulted that is not noted by Dr. Stukeley, not noted by any writer before him, and noted only by writers much poſterior to all. "*Every four years,*" Mr. Warner himſelf tells us without aſſigning any origin or ſuggeſting any cauſe for the new appearance, "this reſervoir" over the ſpring of the King's bath, the very ſpring which had the cement broken-up around it, "is opened that *it may be cleared* of a *ſandy ſubſtance*, which, brought up by the water, and depoſited in the ciſtern, *accumulates to ſuch a degree* as to *choak-up the ends of the pipes that ſupply the pumps.* This ſand is moderately fine, of a light grey colour, intermixed with black particles; and is, as I am informed by Mr. Townſend (whoſe mineralogical knowledge carries the higheſt authority with it) *granitic*"‡ This, therefore, comes from the *attrition* of ſome rock of granite, *below* the ſuper-induced ſoil of bog. And on this rock aſſuredly grows "the brown ſubſtance," as Mr. Warner adds,

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* Attempt to revive, &c. i. 21. † Briefe Diſcourſe 100,
‡ Warner 332.

which is " frequently found floating on" all " the baths, and ſuppoſed to be ſulphureous by ancient writers," but which " is in reality a vegetable production."* The rock forms the ſolid bed of grounds under all the baths, we ſuppoſe, and the moſs, therefore, is found in the waters of all. But the nuts, and even the ſand, are wholly unknown in the hot, the croſs, and the abbey baths. The hot and the croſs have each a reſervoir of the ſame conſtruction nearly with that in the King's bath; yet it is not neceſſary to open this reſervoir in either of them, and to clear away any obſtruction even of ſand from them.† The coat of Roman cement probably has never been broken-up in any but the King's bath, and the apertures for the ſpring, therefore, are ſtill too narrow to admit the nuts, and ſo keep back the ſand that is behind the nuts.

But let us add, what Mr. Warner has ſtrangely neglected to notice. In this boggy condition of the ſoil from the ſprings, the Romans found he preſent ſite of Bath, recognized their own hot ſprings in theſe, and ſecured theſe as they had ſecured thoſe from the intruſion of other waters. " The Romans, no doubt," as Dr. Stukeley remarks on the ſprings, " firſt ſeparated them from the common ſprings about them, and fenced them in with an eternal wall. The people have a notion, and a probable one, of ſubterraneal canals of their making, to carry off the other waters; leſt they ſhould mix, and ſpoil the heat of theſe."‡ The *lower* natives indeed, ſuch as have never vitiated the dictates of tradition with the ſuggeſtions of reading, retain the ſame notion to this day. Yet no proof has been hitherto adduced, for the truth of this. *We* ſhall therefore, adduce one; obſerving firſt from Dr. Guidott, that " the ſprings of *cold* water about this place," Bath at large, " are *very numerous*," a circumſtance wonderfully ſurpriſing in the very boſom of ſuch boiling ſprings! " inſomuch, that ſome time ſince I remember I brought water from *twenty-two ſeveral ſprings*, and might have done from *as many more*, within *two* miles compaſs, on *one* ſide.' § When the abbey-houſe was pulled down, and the two houſes now on the ſite were erected, at the weſtern-moſt of the two was found, low in the ground, a wall of ſtone and cement, *ſix feet wide*, into which the workmen attempted to break. But they attempted in vain. Finding, therefore, no end to their work, they deſiſted from it; and left the wall to ſtand, as a fence to a reſervoir immediately behind the houſe, ſtill viſible to the eye whenever the reſervoir is low in water. This was plainly a Roman conſtruction, as we have already ſeen all the conſtructions under the abbey-houſe to have been. Yet upon one ſide of this wall was a *cold* ſpring of water, and upon the other a *hot* ſpring; ſo near together, that in a little time the workmen could hardly tell from the mixture of the waters, which was the hot ſpring and which the cold.

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* P. 385. † Bath Guide 18. ‡ Itin. Cur. i. 147.
§ Briefe Diſcourſe 100, 101.

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The thick wall, however, was diſcerned to be certainly between them, and diſcerned by our own informants, the obliging occupant of the Abbey-baths at preſent. The hot-ſpring is the ſame, that we noticed in our laſt Review as the repleniſher of the weſtern wing of baths; and the cold was therefore fenced off with ſo thick a wall.

"The *cold* ſprings," adds Dr. Sutherland accordingly, "which" at this very day do, occaſionally, "burſt up *round* the *hot*, are unqueſtionable proofs of their (the hot) riſing not only from a great depth, but that *they were fortified with ridges againſt their* (the cold ſprings) *irruption*. Within *the memory of man*, no leſs than *five* ſprings of *cold* water have *iſſued forth* within *five hundred yards of the baths*."*

"A detachment of the ſecond legion," Mr. Warner tells us in chaſing again his former *ſhadows of a ſhade*, "was left at the hot ſprings, to purſue the directions of Claudius, and build the projected town. Theſe labours were commenced, therefore, by the legionaries tracing out a pentagonal line, approaching, to an irregular parallelogram, the hot ſprings forming the central point of the incloſed area. On this line they conſtructed a wall, riſing twenty feet above the ground. Two rectilinear ſtreets interſected each other in the center of the city, and divided it into nearly four equal parts. Some remains of theſe walls were diſcovered about five years ago. At the depth of eleven (feet) the workmen reached the foundations of the old Roman walls, "forming the bed or baſis of thoſe of later date."†

We cannot ſtop to lay open the contradiction, in fixing "the central point of the incloſed area" at the hot-ſprings, and then refixing inſtantly "the centre of the city" at the interſection of the ſtreets; when the interſection is at ſome diſtance from the ſprings. We haſten to notice what is ſaid of the walls. How come theſe to be buried ſo deep as *eleven* feet, and not merely in "the foundations" too, though Mr. Warner expreſsly meaſures this depth to "the foundation;" but at the very ſummit only, becauſe only at the ſummit could they be "forming the bed or baſis of thoſe of later date," when they were originally "riſing twenty feet above the ground:" but, as Dr. Stukeley informs us with more pointedneſs and truth, "the level of the city is riſen to the top of the firſt walls."‡ This is too certain to be doubted, as it is evident to the very ſenſes; a part of the *ſuperadded* wall ſtill riſing at the northern ſide of the footwalk near Trim-ſtreet, and ſhowing its two *embrazures* filled up with mortar. But, as Mr. Warner preſumes not to account for ſuch an aſtoniſhing riſe in the level of the ground, ſo does Dr. Stukely attribute it to a cauſe totally inadequate. It reſults, he fancies, from "the negligence of the magiſtracy in this and all other great towns, who ſuffer idle ſervants to throw all manner of dirt and aſhes into the ſtreet."§ Yet, as we muſt naturally aſk upon ſuch a ſuggeſtion, have "all other great towns" riſen equally in their ground-plot up "to the top

* An attempt to revive, &c. 1. 158. † Warner 21. ‡ Itin. Cur. 1. 146. § Ibid. ibid.

of their firſt walls?" They certainly have not. What then has occaſioned this particular accumulation of ſoil upon the area of Bath? Let us ſee.

"Why the Romans made it of this unuſual form," adds Dr. Stukely, concerning the pentagon, "I cannot tell. Nothing appears from the manner of the ground and ſituation. But I obſerve the ſame of Aix in France. One would be apt to ſuſpect they had a regard to the ſacred ſymbol and myſtical character of medicine, which, in ancient times, was thought of no inconſiderable vertue. This is a pentagonal figure, formed from a triple triangle, called by the name of Hygeia, becauſe to be reſolved into the Greek letters that compoſe the word. The Pythagoreans uſed it among their diſciples as a myſtical ſymbol denoting health. And the cabaliſtic Jews and Arabians had the ſame fancy. 'Tis the *Pentalpha* or *Pentagrammon*, among the Egyptians, the mark of proſperity. Antiochus Soter, going to fight againſt the Galatians, was adviſed, in a dream, to bear this ſign upon a banner; whence he obtained a ſignal victory. This would make one believe, a phyſician had a hand in projecting this city. Dr. Muſgrave thinks," *as Mr. Warner thinks alſo,** "it was Scribonius, who accompanied Claudius hither."†

In this manner does Stukeley run eagerly away on the queſt of folly, to loſe himſelf in the wilds of learning. The imbecility of the human mind is glaringly ſhown, in the recurrence of man to ſuch ridiculous charms; and is ſhown almoſt as glaringly, in the reference of common incidents to ſuch imaginary principles. The fact is, though Dr. Stukeley did not perceive it, that an *occaſioning ſomething* does actually "appear from the manner of the ground and ſituation." In proof of this, we need only appeal to a teſtimony which we have partially cited before; Dr. Guidott telling us, that "the city of Bath in good part, *eſpecially near the baths* is RAISED GROUND, and, probably, UNDER SOME YARDS OF GRAVEL" laid deep by the Romans, upon the ſurface of which "is a bog below," and that, "in digging ſome foundations, not long ſince, the workmen came *at laſt*," through *yards* of gravel "to a ſoft mud," the very bog itſelf. This accounts ſatisfactorily for the ſwelling of the ſoil *within* the city, even *after* the conſtruction of the walls, ſo as to be at laſt up "to the top of the firſt walls," even "twenty feet above the ground" *without*. And we thus recur to the plain principles of common ſenſe in explaining a riſe, that has ſent ſome adventurers to the regions of the moon for a cauſe; the riſe of the land and the ſwell of the ſea being naturally aſcribed, *from what was felt*, to the influence of the ſame power in phyſics. But we can corroborate the fact in Dr. Guidott, by a fact ſtill ſtronger, though equally unnoticed. In "walking round the walls;" we are very uſefully told by an author who wrote about 1650, "it is perceivable (that) THE CITY STANDS ON A PATCH (as we call it) in a bottom, FROM FIFTEEN TO TWENTY FEET HIGHER THAN THE SURFACE WITHOUT ——;

* Warner 20. † Itin. Cur. I. 148. ‡ Briefe Diſcourſe, p. 100.

indeed

indeed, the whole is but ONE ENTIRE RAMPART, A COFFIN FILLED WITH EARTH, on which the buildings are.*"

"Time has ſpared ſome fragments of maſonry," Mr. Warner tells us, concerning antiquities found lately at Bath, "which may be conſidered as veſtiges of the munificence of Agricola towards this city of Bath, during his ſtay in this part of Britain. They conſiſt of the remains of a temple dedicated to Minerva." A note ſubjoins "this is the ſtructure mentioned by Solinus, 'quibus fontibus præſul ſit Minerva, in cujus æde perpetui ignus,' &c. Polyhiſt. c. 22. This ſuppoſition will be countenanced, if not confirmed, when we recollect that the Goddeſs of Wiſdom was the favourite deity of the Emperor Domitian; that he worſhipped her with peculiar aſſiduity, and, as Suetonius obſerves, cultivated her good graces with childiſh ſuperſtition. Now erecting a temple in honour of a deity particularly reverenced by the reigning Emperor, in the different cities of the provinces they governed, was a compliment frequently paid by thoſe entruſted with a command." †

The reference of this temple at Bath to the orders of Agricola; of Agricola courting Domitian by erecting a temple to that goddeſs, whom Domitian in the weakneſs of his underſtanding, and in the extravagance of his ſpirit, imagined to be his own parent, ſo converting the military maid into an actual mother, and degrading the deity of Wiſdom with ſuch a fool for her ſon; is founded upon a ſurmiſe ſo frivolous, as can carry no conviction with it to the mind. The earlieſt mention that we find of this temple, is much more than a century poſterior to Agricola. Solinus firſt mentions it, and in a manner that is very ſtriking to the imagination, yet has never been placed in half its luſtre of light before the intellect.

"In quo ſpatio," cries, concerning Britain, this ſeeming abbreviator but real continuer of Pliny's Natural Hiſtory, "magna et multa flumina, FONTES CALIDI, OPIPARO EXCULTI APPARATU AD USUS MORTALIUM." The hot-ſprings of Bath had then been formed into elegant baſons, and been then furniſhed with elegant accommodations, for the uſe of the bathers. The words "opiparo exculti apparatu" even mean more than elegance, as they mount up into magnificence. So early had Bath been made by its ſprings, a city of elegance, even of magnificence, in and about its ſprings!

But, as Solinus proceeds to expand this important fact ſtill more, QUIBUS FONTIBUS PRÆSUL EST MINERVÆ NUMEN, IN CUJUS ÆDE," &c. The Romans we thus find to have conſidered Minerva as the power preſiding over the ſprings, and to have actually built her a temple at them. In this intimation we arreſt a flying circumſtance, ſo minute in the interior hiſtory of a town, that we find it only in one town more, Camalodunum or Colcheſter; ‡ the exiſtence of a ſpecified temple within the town. §

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* Chapman's Thermæ Rediviæ in Warner's own Hiſtory, p. 221.

† Warner, 28. ‡ Richard, p. 25 and 37, from Tacitus, Ann. xiv. 31.

§ Richard, p. 19, repeats the words, but thus interpolates them: "quibus fontibus *præſules erant Apollinis et Minervæ numina,* in *quorum ædibus.*" &c. The interpolation is very extraordinary, very licentious, and very unjuſt.

Yet we immediately arreſt another circumſtance, relating to the very inſide of this temple, and very ſignificant in itſelf. "IN CUJUS ÆDE," adds this very uſeful author, to whom we owe ſo many obligations for Bath, "PERPETUI IGNES," &c. This is a notice more ſtriking than any before. A fire appears to have been kept upon an altar within her temple, like that in the temple of Veſta at Rome, *perpetually burning*. *That*, in the temple at Rome, had very ſurpriſingly a relation to Minerva, equal with *this* at Bath; one end of the temple there, as at Jeruſalem, being concealed from view by tapeſtry, and behind the tapeſtry ſtood the *Pallas* which the veſtals particularly worſhipped, but which only the head-veſtal was ever allowed to ſee.

Hic locus eſt Veſtæ, qui *Pallada* ſervat et *Ignem*!

The fire was in the open part of the temple; while the Pallas was in the concealed. Nor was that fire a mere flame ſuſpended in a lamp, as ſome have fancied, but one burning upon an altar; not fed with oil or any other liquid, but kept up by ſupplies of ſolid fuel. Thus we read in Dionyſius, of a Veſtal "taking the girdle which bound her veſt of linen; after a prayer, throwing it upon the *altar*, and ſo kindling the aſhes, that had long ceaſed to have a ſingle ſpark within them, into a great flame. Lucan alſo ſpeaks of "*fire* ſnatched from the Veſtal *altar*."

Veſtali raptus ab arâ
Ignis;

and again of "the Phrygian *fire* ſtill ſhining on their *altars*, and the "*Pallas*, that grand pledge preſerved in the ſecret parts of the temple, and ſeen by none of them,"

Et quorum lucet in aris
Ignis adhuc Phrygius, nullique aſpecta ſuorum
Pallas in abſtruſo pignus memorabile templo.

Theſe authorities are ſufficient of themſelves; yet let us ſubjoin another from Lucan, and ſo complete the whole:

Veſtalemque chorum *ducit* Vittata Sacerdos,
Trojanam *ſoli* cui fas vidiſſe Minervam *

Yet the Minerva of Bath was not, like the Pallas of Rome, ſerved only by Virgins, and beheld only by the head-virgin. The former appears to have been ſerved by men, and by married men too; a grave ſtone having been found near Bath, inſcribed to Caius Calpurnius *the received prieſt* of the goddeſs, and ordered by *his wife* Calpurnia. †

Nor was the perpetual fire kept up at Bath, in any imitation of the perpetual fire at Rome. At Bath it could be only, as emblematic of

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* Græv̄ius's Theſaurus iii. 602, iv, 1158.

† Warner's Appendix, 115, "Caius Calpurnius receptus ſacerdos Deæ —, Calpurnia uxor faciendum curavit,"

thoſe

thoſe fires which have been always believed by the vulgar, and muſt be equally believed by the learned, to be the *heaters* and *boilers* of the waters for bathing. "The ignorant," ſays Necham, the poet, concerning his own time, about ſix hundred years ago, "fancied there were brazen ſtoves under ground, in which the waters were kept up to the proper heat by fires below them."

Igne ſuo ſuccenſa, quibus data Balnea fervent
Œnea ſubter aquas vaſa latere putant;
Errorem figmenta ſolent inducere paſſim;
Sed quid? Sulphureum novimus eſſe locum. *

The baths of Italy, ſo famous over all the weſt of Europe, are heated (we all know) by the ſubterranean fires, that are continually undermining the ſolid ground there, continually breaking out in ſome places, and continually preparing us for that grand exploſion which prophecy teaches us to expect at Rome. To ſome of theſe Neckam profeſſedly alludes, when in a previous line he tells us,

Bathoniæ thermis vix præfero *Virgilianas*;†

meaning, aſſuredly, one of thoſe which are not far from Virgil's tomb, but now are called Cicero's and Nero's at Baiæ, or the ſtill more famous baths of Tritoli adjoining; the laſt of which have ſprings of ſeveral degrees of heat, and one of theſe *ſcalding-hot*. In 1538, therefore, happened ſo dreadful an eruption at this neighbourhood, as in one night to form a mountain three miles in compaſs, to fill up nearly the whole of the Lucrins Lake, to deſtroy a caſtle, a hoſpital, with very many houſes, their inhabitants, or their cattle; and to overwhelm the people of Pozzuoli with conſternation, at hearing the roar of the thunders, at ſeeing the burſt of the flames, or at anticipating the deſtruction ſure to be accompliſhed by both.‡ Nor is there any point of ground in our whole iſland, we think, ſo likely to be the ſeat of a volcano as Bath is. A ſymptom of one, very ſlight indeed, yet ſtill a ſymptom, was exhibited at Bath in 1615; when "a flame of fire, like a candle, aroſe from the bottom of the ciſtern," in the King's bath, "juſt by the ſide of her Majeſty" the Queen of our firſt James, "which had no ſooner aſcended to the top of the water, than it ſpread itſelf upon the ſurface into a large circle of light, and then became extinct." This ſo frighted the Queen," as well it might fright her, being ſo extraordinary in itſelf, ſo unknown before, ſo unknown ſince, "that, notwithſtanding the phyſicians aſſured her the light proceeded from *a natural cauſe*," a ſubterreanean fire undoubtedly, "yet ſhe would bathe no more in the King's bath, but betook herſelf to the new Bath, where there were no ſprings to cauſe the like phœnomena; and from thence the ciſtern was called the Queen's bath."§ Well, therefore, might the Romans exhibit their belief in

* Camden, 171. † Ibid. ‡ Wright's Travels, 179, 4to.
§ Warner's own Hiſtory, 320—322.

this

this phyſical cauſe of the hot-ſprings here, by a material repreſentation of the cauſe itſelf; yet profeſs a religious affiance upon Providence, by putting the ſprings under the controul of a Deity, and placing the repreſented cauſe in a veſtal fire upon an altar.*

Yet was this fire kept up with billets ſupplied by the attendants? No! It was kept up by fuel of a different kind, and ſo different, as to lay before us another ſecret, even a grand one, in, the Hiſtory of Britain as well as of Bath. PERPETUI IGNES," Solinus ſubjoins in words for which no antiquary but Mr. Warner has caught a glimpſe of a meaning, and he has caught a paſſing glimpſe only, † NUNQUAM CANESCUNT IN FAVILLAS," never *whiten* into aſhes as wood-coals do, the only coals then burnt by the Romans in general, and the only coals therefore burnt upon the altars of Veſta then. Thoſe in the Temple of Minerva at Bath, being *not* wood-coals, were conſequently *foſſil* coals. And this paſſage gives us *the very firſt intimation in all the Roman hiſtory*, even *the only intimation in the whole hiſtory of Britain*, concerning the Roman uſe of foſſil coals in Britain.

But another circumſtance is here told us by Solinus, that has never been underſtood at all, that has never been ſuſpected to have any meaning at all, yet has a very fine one. The perpetual fire never whitens into aſhes, he ſays, " SED, UBI IGNIS TABUIT," when the fire has deadened, " VERTIT IN GLOBOS SAXEOS," it turns into balls of ſtone. This is plainly the very proceſs deſcribed in brief, by which ſome of our foſſil coals, in burning, *cake* or *ſolder* into large, hard, rounded maſſes. Nor can any mind that *thinks* doubt this ſignification of the words, however unnoticed, howevever unſuſpected, before. The only doubt upon the mind can be, whether the foſſil coals of Bath do *ſolder* or *cake*. In general they actually do *not*, and the fact did for a time arreſt the progreſs of our own conviction. The coals of Bath are raiſed generally in *maſſes* from the pits, and

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* Whereas ſome report," cries Dr. Jorden who died in 1652, only ſeven and thirty years after the event; " that Queen Ann, of bleſſed memory, being in our King's bath, there aroſe a flame of fire like a candle, from the bottom of the bath to the top unto her; they *muſt* give me *leave* not to believe it, but rather *to think they were miſtaken*" in a fact viſible to *their* very eyes, and made viſible to *our* minds by the action ariſing from it. " For I am not bound," adds this champion of reaſon, in contradiction to all reaſon, " to believe *anything* againſt reaſon." *His* reaſon therefore was a reaſon not to be influenced by *evidence*. He would, forſooth! be convinced of the mode in which events are produced, or he would not admit the exiſtence of the events themſelves. He would either have more inſight into cauſes and effects, than man or perhaps angels can ever have; or he would lock up his underſtanding in all a brute beaſt's ſtupidity of unbelief. Such minds are not uncommon now, have therefore loſt much of their natural abſurdity, but were very rare in that meridian of fanaticiſm, and then appeared as they really are, intellects reduced, by preſumptuouſneſs, into idiotcy.

† Warner's Appen. 112.

are

are brought in *maſſes* to the city. Theſe then are not in balls but in lengths, and are called ſtone-coal *before* they are burnt But theſe are brought to Bath from a conſiderable diſtance, even from Bradford, &c. eight or nine miles off. Another ſpecies of coals; however, is brought from Newton, about *two* miles off; is dug up at Newton in *ſlack* or powdery coal, from many fathoms in depth; and at Newton is burned in kilns into what is, therefore, denominated *coke*; theſe looſe coals fuſed into nodules, and ſo reduced into a kind of foſſil charcoal, coal without ſmell and without ſmoak, for the uſe of breweries and malt-houſes. This ſmall coal then was the very coal uſed on Minerva's altar at Bath, *the very firſt coal uſed by the Romans in Britain*; as the pits of Newton were alſo the very firſt, that were opened in the vicinity of Bath.*

This whole interpretation of the paſſage in Solinus, is ſo apparently juſt in itſelf, is ſo natural in the accordance of parts with parts, is ſo livelily dictated by the coals of the country, and does ſo completely take away all the ſeeming *miraculouſneſs* of the fact, that we cannot heſitate a moment, we think, about the acceptance of it. It only ſhows us in an addition of wonderfulneſs to all the reſt, what a ſpeculative ſpirit cannot but mark with a curious ſatisfaction; the little acquaintance that the Romans *previouſly* had with our foſſil coals, and the ſurpriſe which they *then* felt at the *caking* or *ſoldering* quality of theſe.

"Figure 6. plate 1," Mr. Warner tells us in reference to his own plates, repreſents the pediment of an ancient temple. It was dug up in the ſummer of 1790, a little to the north of the King's bath, from an excavation about the level of the preſent baths. A Roman pavement (not teſſelated), remains of columns, pieces of cornices, and fragments of friezes, lying together in a confuſed ſtate, were found at the ſame time. Theſe were evidently connected with the pediment, and belonged originally to a temple of great grandeur and exquiſite architecture."†

That pediment of the temple exhibits a face encircled with a couple of wreaths, one of them ſaid by Mr. Warner to be a wreath of olive,‡ perhaps a wreath of the ilex only, and the other actually a wreath of the quercus. This face is conſidered by Governor Pownall in a ſet treatiſe upon the ſubject, as a "*caput pinnatum*," crowned with the ſerpentine diadem," and ſo becoming "the cherubic emblem of the ſun," placed, therefore, on the front of a temple to Sol, in a city "originally by the Romans called *Aquæ Solis*, and ſacred to Sol,"§ This is proved, in *the Governor's mode of proving*, by a reference to the Divine Nature, as exhibited by the moſt antient theologiſts under the material form, firſt of light, then of elementary

* Solinus c. xxii. † Warner's Appendix 108. ‡ Ibid. p. 44.

§ Deſcriptions and explanations of the remains of ſome Roman antiquities dug up in the city of Bath, in the year 1790, Bath, 1795, p. 8, 9.

fire,

fire, and laſtly of the ſun; by a ſecond reference to an emblem of that emblem, the ſun, a circle or ſphere, with wings annexed to it; and by a third reference to that emblem of an emblem, the ſerpent, as coiled up into a circle, aſſuredly to become a living repreſentation of the material circle; "the idea which men have entertained of the ſun" being, "that it is animated with a ſpirit, which by energy of mind alone carries it forward into motion, that after a ſeries of ſinous revolutions, it reſolves into its original goal, and that, while ſeeming to verge to its deceaſe, it renews again its life and activity."* In this manner, the *general* manner with the Governor,

> At *his* warning
> Th' extravagant and erring ſpirit hies
> To *his* confine; and of the truth herein
> This preſent object *makes* probation.

Againſt ſuch an hypotheſis Mr. Warner took up his ſword too ſeriouſly, waved it in the air with too much politeneſs, and yet wielded it on his antagoniſts with too much vigour.† He ſuppoſes it to be what it obviouſly was, a pediment to that temple of Minerva, which is hiſtorically proved to have exiſted at Bath, and monumentally proved to have exiſted at this part of Bath; not, therefore, what the Governor fancies it was, the pediment of a temple dedicated to the ſun, a temple never proved in fact, never proved even in pretenſion, either monumentally or hiſtorically, to have exiſted in this or any part of Bath. The only ſhadow of an argument is this, and it is certainly a mere ſhadow, that the city of Bath was denominated Aquæ Solis by the Romans; an appellation, which plainly does not imply any dedication of Bath or its waters to the ſun, as a Deity, becauſe it is rendered in Greek by the very Romans themſelves, not υδαλα ηλιε, but υδαλα θερμια, ſimply hot waters. It was denominated Aquæ Solis, only to mark the heat of its waters, and to diſcriminate it from the Aquæ (now wells) at a little diſtance from it. The ſculpture on the pediment, indeed, is apparently to every eye, that is *not* blinded with the fumes of inebriating erudition, the very ſhield of Minerva; as it bears the Gorgon's head in the center of it. To ſee this, requires only *the common ſenſe of perception*, a ſchool boy's knowledge of Minerva's ſhield, and a condeſcenſion of mind to uſe this with that. And, what is (if poſſible a ſtill more deciſive proof of the pediment's relation to Minerva, the very bird of Minerva is ſculptured in full form juſt without the circular wreath below. It ſtill appears on the left, and (as the analogy preſerved regularly through the whole evinces) once appeared equally on the right. Yet (to exhibit in a full glare of light *that legerdemain of logic*, which men pretending to be reaſoners frequently play off

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* Deſcriptions, &c. Bath 1795, p. 5—9. † Illuſtrations publiſhed in 1797, p. 81—85, reprinted in Appendix 112—115.

upon

upon *themſelves*) the Governor has actually turned this very *demonſtration* of his error, into a *negative* evidence *for* it: alledging that "the ſacred bird of Minerva, removed into a corner of this tympanum, on the outſide of the frame, ſcarcely to be obſerved, *marks further negatively*, that not Luna, or Minerva, but that SOL only and ſolely preſides here.*" He catches at a circumſtance, and with it aſſaults a ſubſtance. He ſeizes the ſpear of Ithuriel, and directs its point at Ithuriel's own breaſt. But the point, true to its heavenly temperament, turns aſide from his breaſt, and wounds the very hand that is directing it.

In 1774 was dug up by ſome workmen a votive altar, which carries upon its tall and narrow front this inſcription expreſsly, DEAE SALINI MINERVAE.† Yet, however denominated Minerva expreſsly, the goddeſs is wilfully ſuppoſed by Mr. Warner to be merely a nameleſs Deity, one of the local divinities of South-Britain, and the tutelary nymph of the Bath ſprings.‡ He has thus permitted a Britiſh name, to ſink Minerva into a Britiſh Deity, to reduce the goddeſs ſo memorable in all the regions of heatheniſm into a goddeſs merely local in the ſouth of Britain, and to contract the powerful daughter of Jove into the puny nymph of a ſpring. On the ſame principle of abſurdity, in explaining another of our Roman inſcriptions, *Marti Belatucadro*,§ he would annihilate the Mars of Roman or Greek mythology, and ſubſtitute in his room for the Britons a local god of war, a petty ſpirit preſiding over hoſts in fight. But, as *Belatucader* is only a Britiſh characteriſtick for the Roman god of war, and ſignifies merely the god of fortreſſes, *Bel at y cadr* being literally *the preſider over a fortreſs*; ſo here the Britiſh characteriſtic for Minerva imports, we may be ſure, ſomething equally adapted to the attributes of this Roman goddeſs. What then is the real ſignification of the Britiſh title? To aſcertain that, we muſt previouſly aſcertain the orthography. Upon another votive altar found in 1790, the addreſs is DEAE SULIN; as on a third, recording a vow for the ſame perſon by the ſame votary, it is DEAE SU****, a part of the inſcription being chipped off.‖ On the grave ſtone of the prieſt before, he is characterized as the prieſt DEAE SULIS;¶ while upon another altar the goddeſs is denominated SULEVIS.* In the inſcription *Deæ Sulini Minervæ*, and in that to *Sulevis*, the prieſt bears the ſame appellation nearly with the goddeſs; yet is diſtinguiſhed as *Sulinus Maturi Filius* in the former, but as *Sulinus Sculptor Briceti Filius* in the latter; the one prieſt thus appearing different from the

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* Deſcriptions p. 10. † Appendix 116, and plate 3. figure 1.
‡ Appendix 116. § Horſley 260. ‖ Warner's Appendix 116—and plate 1. fig. 2, 3. ¶ Appendix 122, plate 1. fig. 1.
* Appendix 129, plate 11. fig. 6. The words I read thus, "Sulevi S [acerdos], Sulinus," &c. "ſacrum [fecit]."

other

other, and both having derived their perſonal appellations from the goddeſs that they ſerved.* The Britiſh characteriſtick of Minerva then, in the laxity ſtill remaining upon the face of the Britiſh language, but peculiarly prevalent as it muſt then have been in a language juſt beginning to be written, in its tranſitions from *Sulis* lengthens out into *Sulinis* and deviates at laſt into *Sulevis*. Yet what is the import of th s varying appellation, in the Britiſh language? It is the ſame in general, with the appellation of Minerva *Medica* at Rome:† only *that* is more particular than *this*, as not noticing a Minerva that was merely medicinal at large, but one that was medicinal from the influence of the ſun, the SOLAR Minerva. Thus *Heul*, *Syl* is the ſun in Corniſh; *Haul*, *Heyl*, *Heyluen*, in Welſh are the ſun, as *Sul* is the Sunday; *Soil-bheim* in Iriſh is a flaſh or bolt, of light, a thunder-bolt, *Solas*, *Solus* is light, *Sul* the ſun, *Dia Suil* the Sunday, *Suil* the eye, and *Sulbeim* a bewitching by the eye; *Sûl* in the Armorick is Sunday, *Sul Paſk* is Eaſter Sunday, *Suliou* are Sundays, *Ur-Suluez* is a ſundays journey, *Suluez* or *Sulvez* in Biſcayan the ſame; *Heulo*, Welſh, to baſk in the ſun or to ſhine as the ſun, or to ſhine in general; *Heulrhod*, Welſh, a cap or bonnet as a kind of *paraſol*, *Suillia*, Armorick, to roaſt fleſh, to half roaſt pigs, for clearing off the hair, or (as the phraſe ſtill remains among us) to *ſweal* them. The origin of Minerva's Britiſh title, therefore, is that very reference of the hot ſprings to the influence of the ſun, which fixed upon the city itſelf this appellation from them, *the waters of the ſun*. Away then with all the impertinence of pedantry, ſo "innocent of thought," which Mr. Warner produces concerning the laſt altar, particularly when he ſays "it is dedicated to the Sulevæ," beings no where recognized as Deities, "the Deæ Campeſtres," no where recognized as Sulevæ, "or local rural Deities of the country "about Bath," no where recognized as either. With a frivolous parade, as we muſt accordingly ſay, does Mr. Warner inſtantly cite theſe lines,

Sunt ruſtica numina Nymphæ,
Faunique, Satyrique, et monticolæ Sylvani;

unleſs he had ſhown theſe *goddeſſes* to be ſome of them *gods*, the fauns, the ſatyrs, and the ſylvanuſes of the mountains. Yet, whether male or female, or both in one, theſe (it ſeems) were "inferior intelligences to the *Dii Ruſtici*," inferior conſequently to *themſelves*, as ſylvanuſes, ſatyrs, and fauns; even inferior to *themſelves* again as "thoſe *ruſtick Deities* the nymphs;" and, however, ruſtick as Deities, however fond of the mountains as Sylvanuſes, yet not being thoſe "who more immediately preſided over agriculture, and aſſiſted the labours of the huſbandman, but actually deſerting

* Appendix 116, plate 11. figure 6.
† Montfaucon's Italian Diary 85. Henley's Tranſlation edit. 2.

the

the plains equally with the mountains, the corn-land equally with the wood-land, taking up their reſidence within a city, preſiding over the warm ſprings, the artificial bagnios with the magnificent ſtructures in it, and being even honoured with a temple, with altars, with a veſtal fire, at it.*

Yet where in Bath did this temple of Minerva ſtand? There is "a tradition here," cries Dr. Guidott in 1676, "that there was formerly a temple dedicated to Minerva, *where the church of Saint Peter and Saint Paul, commonly called the Abbey-church*, now ſtands."† "The cathedral is a beautiful pile," in 1724, adds an infinitely ſuperior judge of antiquarian probabilities, Dr. Stukeley,—"*here* they ſuppoſe *(with probability)* ſtood the Roman temple of Minerva patroneſs of the baths."‡ Even Camden recites the tradition as predominant in his time, and by reciting it without reproof ſilently adopts it as probable; ſince "report tell us," he obſerves, "that antiently exiſted a temple ſacred to Minerva *where now the cathedral church is.*"§ Yet all were miſled by the tradition, as the tradition was miſled by the probability; and the temple ſtood at ſome diſtance, however little, from the church. It ſtood, as appears from the antiquities diſcovered, where now the pump-room ſtands. This appears from Mr. Warner's own account above, though he has not pointed himſelf to the place. "A little to the north of the King's bath," he tells us, "—*a Roman pavement* (not teſſellated), *remains of columns, pieces of cornices*, and *fragments of friezes*, lying together in a confuſed ſtate, *were found at the ſame time:* theſe were evidently *connected with the pediment*," noticed before, "and *belonged originally to a temple of great grandeur and exquiſite architecture.*" So demonſtrably have we found the hitherto unaſcertained ſite of Minerva's temple! Yet another author adds to the very demonſtration, by telling us with a fairer explicitneſs of circumſtances, that—

"In digging the foundation for building a new pump room, Sept. 10, 1790, *various remains* of *Roman antiquities* were diſcovered *below the houſes* that were pulled down on *the eaſt-ſide* of *Stall ſtreet*, near the King's bath; conſiſting of a votive altar, a conſiderable part of *a magnificent fluted column*,—and *a beautiful Corinthian capital* belonging to the ſame: there are alſo *ſeveral maſſy fragments*, adorned with ſculpture in baſſo relievo.—Theſe remains were found twelve feet or more below the preſent ſurface; and about the ſame depth the workmen met with *an antient paved way*, conſiſting of *broad free ſtones*, with *a channel* at the extremity *to carry off the water*," the very pavement of Stall-ſtreet undoubtedly, as laid by the Romans before the temple was erected. "It appears evident, that theſe remains are *part of a magnificent and elegant ſtructure.*"‖

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* All this impertinence is derived originally from Gough's Britannia i. 80, but has been improved in its courſe by Warner's Illuſtrations 15—17—22, and Appendix 122.

† Brieſe Diſcourſe p. 585. ‡ Itin. Cur. i. 116. § Camden 170.

‖ Bath Guide 8—10.

Both

Both theſe deſcriptions unite to prove irrefragably, that the temple of Minerva ſtood on *the weſtern half* of the pump room; as the remains were diſcovered in digging for the foundations of the pump-room, under the houſes that had previouſly formed the eaſtern ſide of Stall-ſtreet. The very maſſineſs of the monuments determines the poſition of the building; and the very elegance, the very magnificence of the remains, refer all decidedly to the temple of Minerva. And from the diſcovery of a ſtreet under the ruins of the temple, we ſee, in ſtrict conformity with the *late* mention in hiſtory of its actual exiſtence, that the temple had been formed *poſterior to the ſtreet*, had actually *encroached* upon the *eaſtern* ſide of it, and had even taken *the channel of this* within the range of its building.

"Many temples," notes Mr. Warner, however, in another place, "ſeem to have beautified Aquæ Solis. The magnificent fane of Minerva is mentioned above, as well as the leſſer one dedicated to Luna," &c. *

We have cited this ſhort paſſage, in order to follow it up with other paſſages and ſo cloſe our remarks for the preſent month with two or three evidences more, of the negligence and unthinkingneſs with which Mr. Warner has drawn up his Hiſtory. His only argument for the exiſtence of any temple to the Moon at Bath, is "the ſtone in his Figure iv. Plate 11. This ſtone is called by himſelf, "the pediment of a ſmall temple or ſacellum, dedicated to—the Goddeſs Luna, under one of her various names and characters."† This pediment of a temple, however, is only the capital of an altar, with an evident *focus* to it; and has the figure of the Goddeſs, accordingly, within the hollow of its *focus*, juſt as another altar at Cheſter exhibits the "genius of the place;" this being one of the deities to whom it was inſcribed, equally within its *focus*.‡ We thus have a capital without an altar, as in another place we have an altar without a capital. No notice, indeed, is taken of *this* altar by Mr. Warner's Hiſtory, but it is delineated by Mr. Warner's plates. Notice is however taken by the illuſtrations; and the inſcription on the altar is ſo defaced," we read there, "that I could not make it out;" but "in the Hiſtory of Somerſetſhire it ſtands as follows: (Vol. i. p. 14..")§ In the delineation, when put into plain letters, it runs thus, not DEA, as in illuſtrations, but DEAE, DIA, two words now loſt with that capital, which once ſtood above the preſent, and was moveable in itſelf; not NAF, as in illuſtrations, not NAE, as in delineation, but (as actual inſpection has ſhowed us) NA; SACRATISSIMA VOTVM SOLVIT V[arus] VETTIVS BENIGNVS L[ubens] M[erito.] This altar is now acceſſible in that convenient repoſitory, which the city of Bath, to its high honour, has been the firſt of all

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* Warner's Hiſtory 37. † Appendix 117.

‡ Horſley 314, 315. § P. 23.

our towns in providing for the antiquities dug up within it; but the inſcription is, with great difficulty, legible, even by lifting the ſtone upon a table to be near the eye, even by placing the ſtone directly to front the light, and even by ſtudying the characters with an attentive eye. We thus find, amidſt the infinite hoſt of deities which the Heathens created for themſelves from mere circumſtances, either local or perſonal, in the ſame deity; that they alſo combined ſeveral deities into one at times, ſo as to make Diana at once the Virgin Patroneſs of Hunters, the Midwife Goddeſs of Women in Labour, and alſo the Miſtreſs of the Moon. Tibullus accordingly conſiders the Moon to be Diana in this line,

Candor erat qualem præfert *Latonia* Luna.*

"Figure vi, plate 1," adds Mr. Warner, in his pretended diſcovery of the "many" temples at Bath, "points out an anonymous temple which had fallen into ruin, and been reſtored by Caius Severus."† This "anonymous" temple is the very temple of Minerva itſelf, though ſo diſcriminated from itſelf by the blundering hand of negligence.

This ſtone we find to have been dug up where ſo many of the ſtones have been dug before. "This monumental cippus," we are informed by Mr. Warner himſelf, in another place, "was found in *Stall-ſtreet*, on the 29th of June, 1753."‡ "In digging *ſome cellars* in *Stall-ſtreet*," we are aſſured by an author, always as judicious as Mr. Warner, and generally more accurate, "there was found (June 29, 1753) a pedeſtal," &c. §. It was found, we underſtand from one who remembered the diſcovery well, in digging a vault at the upper end of Stall-ſtreet, and at the weſt-end of the preſent pump-room; but was found *erect*, as ſtanding in its original place. And, what confirms, its continuance in that place, "under this ſtone were found ſeveral coins of the Emperor" hereafter mentioned.‖ It therefore ſtood in the temple of Minerva, and to the temple of Minerva therefore does its inſcription refer. The ſtone is in the form of an altar; but proves itſelf not an altar, by ſhowing no *focus* for the ſacrificial fire, and by exhibiting no addreſs to a deity upon it. There is only this inſcription upon the front of it, when freed from the falſe readings and falſe gloſſes of Mr. Warner, LOCVM RELIGIOSVM, a ſtrange expreſſion for a temple aſſuredly, yet certainly meaning a temple, PER INSOLENTIAM ERVTVM, not meaning (as Mr. Warner explains the words) "fallen into diſuſe and decay;"¶ decay being added by him to diſuſe, for making that deſtruction jointly which diſuſe can never do alone, while the real ſignification points out to us *a pulling-down of the temple by the inſolence* of CHRISTI-

* El. lib. 11. † Warner's Hiſtory 37. ‡ Warner's Appendix, 121.
§ Bath Guide 6. ‖ Ibid. 7. ¶ Warner's Appendix 121.

ANITY; of Chriſtianity, now beginning to feel her own ſtrength, and in a tumultuous moment therefore, forgetting her own deſignation for making men good ſubjects as well as good Chriſtians. But Mr. Warner more wildly reads the next words, into *virtute inauguratum repurgatum*; when the words *virtute inauguratum* are actually as abſurd as they are falſe, and when *inauguratum repurgatum* is actually heaping Pelion upon Oſſa in abſurdity; while the real words are theſe, VIRTVT [E] ET N [umine] AVG REPVRGATVM. But, laſtly, come theſe words, REDDIDIT C. SEVERINVS, not Severus, EMERITVS LEG [ionis], the veteran Centurion of a legion. Yet Mr. Warner reads the laſt word of all, juſt as it appears to the eye, PEG; and explains it into *Pomit ergo gratiæ*. Mr. Warner thus mounts beyond all reach of ſenſe, as thanks are given without any aſſigned cauſe for giving them, and without any aſſigned deity to receive them. The very conſecution of the words imperiouſly demands a different reading. The firſt of them announces who Severinus was, even an Emeritus or Veteran; the ſecond tells us, his office, even that of a centurion; and the third of neceſſity ſpecifies his legion. There is a large ſpace between Emeritus and Centurio, which muſt once have been filled with the name of the legion. Good-ſenſe is ſuperior to erudition in every department of literature; but in every department of antiquarian literature is eminently ſuperior.

In this view of the whole, we find the Chriſtians of Bath, with the juſt *inſolence* of illuminated wiſdom which was, we find, triumphing over folly as led in chains of darkneſs, yet with the too ready rebelliouſneſs of our ſpirits even under Chriſtianity, had aſſaulted this "religious place," and torn down a part of the building. So far the inſcription tells us a truth, new to our hiſtory, yet honourable to our religiouſneſs. But this centurion, it further tells us, being fired with indignation at this *inſolence*; yet acting "under the virtue and the deity of Auguſtus," had repurged and repaired the whole. Who therefore was this Auguſtus? the very Emperor, ſeveral of whoſe coins were found under the ſtone, even CARAUSIUS.*

"Another inſcription," Mr. Warner ſubjoins in his ſtill-purſued queſt after other temples, beſide Minerva's, "which Governor Pownall reads with great probability," &c. "notifies that Claudius Ligurius had peformed an act of like piety and munificence," in building another temple like Caius Severinus.† Yet Claudius Ligurius only does—juſt what Caius Severinus does before. He repairs the falling temple of Minerva.

Figure vii, plate 1, ſays Mr. Warner himſelf in another place, "contains two fragments of an ancient inſcription, dug up out of the excavations" in which almoſt all the monuments before have been found, "*made for laying the foundations of the pump-room.*"‡

* Bath Guide 7. † Warner's Hiſtory 37.
‡ Warner's Appendix, 122, 123.

Theſe

Theſe fragments, therefore, are connected cloſely with the frieze, the cornice, and the column, the altars, and the altar-like ſtone, which we have noticed already as members of Minerva's temple; uniting with them as additional members of it. But theſe bear an inſcription upon them, the parts of which unite completely together in the ſize, in the ſpace, in the form of the letters, and exhibit this ſignification together; with the aid of ſuch letters or words, as are inſerted in hooks between them [Aulus Cl] AVDIVS LIGVR [ius Sodalis Aſcitus Fabrorum Col] LEGIO LONGA SERIA [Defoſſâ Hanc Ædem] ENIMIA VETVS [tate Labentem De Inventê Illic Rec] VNIA REFICI ET REPINGI CVR [avit.] Thus "putting the ſcattered words and fragments of words together," ſays Governor Pownall, very ingeniouſly, "as one might make an experiment on the diſperſed leaves of the Sibyll; and combining the apparent import of them, this memoir ventures to conjecture (only conjectures) that *there might have been*," as at Rome he ſhows there was, "at the Roman town of *Æquæ Solis* an *Ædes Salutis*, the very ſort of place whereat to erect and dedicate ſuch a temple; that this *may have been painted*, as the original was at Rome; that this, *e nimiâ vetuſtate labentem*, was in a ruinous ſtate: that the *Collegium Fabrorum* were the very people employed about the public buildings, as we find a like *Collegium Fabrorum* were at Chicheſter, in the erection and dedication of a temple to Neptune; and that this Claudius Ligurius, one of this corporation, or, as I have preſumed, I own without any authority, to ſtate him, *ſodalis aſcitus collegio*," becauſe he could think of no other words that would juſt correſpond with the import and exactly fill up the chaſm," "— having dug up, in the courſe of his employments, a *longa ſeria*, undertook, out of the money found therein, to have this *Ædes Salutis* repaired and repainted."* In all this, the Governor has been ſingularly happy; except only that he flies from a temple *known* to a temple *ſuppoſed*, that he ſuperſedes an *exiſtent* "Ædes Minervæ" by a non-exiſtent "Ædes Salutis," and that thus in the fire of fancy, he ſallies out from the fortreſs of hiſtory, to take poſt upon the untenable ground of conjecture. Except in this point, he appears as judicious *now* as he is ingenious *always*; having drawn out the whole inſcription with ſo much ſagacity and ſucceſs, that we could almoſt ſwear it was the very original itſelf. Yet let us attend to ſome points unobſerved by the Governor, but very material in themſelves. The inſcriptions were found *at the temple of Minerva*. The words in them, *Hanc Ædem*, ſupplemental indeed, yet with the circumſtances attached to them as certain, as if viſible, and accordingly inſerted by the Governor himſelf, can refer only to the temple in which they were found, *the temple of Minerva*. The *longa ſeria deſoſſa*, and the *inventa illic pecunia*, are referred equally to *this very*

* Powall's Diſſertations 15, 16.

temple, the pitcher being dug up and the money discovered by Claudius Ligurius, *not* "in the course of his employments" generally, but *illic*, in the course of his employment at *it*; he being engaged by the Roman president of the colony to repair *it*, he on his first attempts to repair finding in the earth of *it*, a pot of money, that had been deposited in the ground during some commotion after the erection of *it*, and then undertaking himself with the money so found to repair and repaint *it* at his own expence. Nor could this be at a very late period of the Roman residence here, though this temple of Minerva is said expressly in the original words, to have been *e nimiâ vetustate labentem*; since the letters, which exist on the stone, are "*cut with an exactitude of form equal to the best Elzevirs*, and with *a sharpness and neatness not to be seen in any inscriptions commonly found in England.*"* The temple of Minerva had been erected assuredly when the colony was settled at Bath, about the end of the first century perhaps; and could hardly be said with any propriety to be falling under the weight of age, before a couple of centuries had elapsed. Then probably, and *a little before* the *insolence* of Christianity had been actually pulling down some of it, a part had been long sinking in the spongy soil upon which the whole was built, the thick coat of gravel superinduced by the Romans, yielding at one spungier angle; the sinking part had been long neglected; and the wall was now falling in ruins to the ground. For this reason Claudius Ligurius, at his own expence, "repaired" the part "and repainted" the whole; as at the close, the president of the colony, in compliment to his generosity, inscribed his name, and recorded his deed upon the stone of a frieze in the temple.†

[*To be concluded in our next.*]

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* P. 12. † "The word *repingi* puzzled me," says Governor Pownall, P. 15, "not recollecting on the spot, that the Romans painted any of their temples or chapels. But, when I referred to Pliny, I found that particularly the Ædes Salutis at Rome was painted, and that Q. Fabius, who painted it, acquired the cognomen *Pictor*, which descended in his family. But this instance is not a proper one. It is too early, being about three centuries before our æra (Pliny xxxv. 4). A much later is required, and this is supplied by Pliny xxxv. 10. at the end, "Post eum fuere in autoritate Cornelius Pinus et Actius Priscus, qui *Honoris* et *Virtutis Ædes* Imperatori *Vespasiano* Augusto *restituenti pinxerunt.*"

Sermons preached to a Country-Congregation. To which are added a few Hints for Sermons, intended chiefly for the Use of the younger Clergy. By William Gilpin, M. A. Prebend of Salisbury, and Vicar of Boldre, in New Forest. 8vo. Pp. 438. Second Edit. Cadell and Davies. 1800.

AFTE

AFTER having read with pleaſure and improvement the works of a writer long familiar to us; we naturally look with an eager curioſity to the productions of the ſame pen; and are apt, perhaps, to expect more from ſuch an author, than from the nature of things we are warranted in expecting.

There are ſome who, writing well in one department have not a ſufficient verſatility of genius, or ſuch ample ſtores of knowledge, as to permit them to excel in another.

Others, after the exertion of years in modes of compoſition, appear to be exhauſted: and there are ſome who grow vapid and dull, from the imbecility of old age. For many an hour of elegant entertainment are we indebted to Mr. Gilpin: and we owe him our thanks for much inſtruction communicated in a moſt agreeable manner. When we ſpeak of entertainment, we allude to the "Pictureſque Remarks on the River Wye." "On the Lakes of Cumberland and Weſtmoreland." "On the Highlands of Scotland." "On Foreſt Scenery." "On the Weſtern Parts of England;" and the "Three Pictureſque Eſſays." To the "Remarks on the River Wye," we give the preference; though we admire in them all, the moſt refined taſte and ingenuity.

With reſpect to religious inſtruction, we had an eye to the Lectures on the Catechiſm of the Church of England. In every page of this work, the ſtatements are clear; the arguments convincing, and the illuſtrations beautiful. Whether, on this ground, the Sermons before us are calculated to anſwer expectation, we ſhall not immediately ſay, though we have peruſed them with care; but, reviewing them with that accurate attention which the character of the author juſtly claims, we mean to give our Readers an opportunity of anticipating our opinion of the whole, from our various excerpts and obſervations on particular parts.

The Sermons were "preached (Mr. Gilpin tells us) to a Country Congregation; and are, in general, common pariſh-diſcourſes." As ſuch, therefore, it is fair to examine them.

The firſt two ſermons, "On the gradual Progreſs of verbal Prophecy," and "on typical Prophecy," are, we think, among the beſt in the collection. They are remarkably perſpicuous. Without being too familiar, they are ſufficiently plain for common underſtandings. Yet we are, ſometimes, reminded of *Gilpin on the Pictureſque*: and, with a very pleaſing effect.

"David, in the 19th Pſalm, illuſtrating, through the ſpirit of prophecy, the univerſal range of the Meſſiah's kingdom, compares it to the ſun, which 'goeth forth from the uttermoſt part of heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.' And, indeed, nothing can be a more beautiful, or more juſt, illuſtration of this grand event through all its darker and lighter periods. Daylight is firſt dimly diſcovered through the twilight of morning. The eaſtern clouds are ſtreaked with a faint light. We ſee through all this ſplendid obſcurity, that ſomething grand is approaching. The ſeveral ſhades of darkneſs by degrees give way.

Day comes on, more and more, till, at length, the ſun riſes in all its glory; and, opening into the fulleſt ſplendor, ſurrounds the earth from one end of it to the other."

"Let us (ſays Mr. G. at the concluſion of the ſecond Sermon) accept without ſcruple, the great doctrine of the atoning Death of Chriſt, till we can fairly diſprove the evidence on which it reſts. In the midſt of all this evidence, it is a great pleaſure to the ſincere Chriſtian, to obſerve ſo perfect a reſemblance of it prophetically held out many hundred years before the great event itſelf took place. As the Iſraelites, therefore, looked on the brazen Serpent which Moſes ſet up; ſo let us look, with the eye of faith, on our bleſſed Saviour expiring on the Croſs for our ſins! With what gratitude would you have poured out your hearts in the Wilderneſs on feeling yourſelves miraculouſly healed from the effects of a poiſon which was ſeizing you with the the moſt horrible pains, and in a ſhort type ready to cloſe your eyes in death? The pain of a ſerpent bears no compariſon to the malignity of ſin. Indeed, ſin is the grand evil of nature; the great cauſe of every miſchief here, and miſery hereafter."

We take a paſſage from the IIId Sermon, as a ſpecimen of *familiar* illuſtration.

"When you ſee a man riding a headſtrong horſe, which, though he ſits he cannot manage? when you ſee him hurried on without any aim or direction; and carried headlong into a thouſand dangers which he might have eſcaped if he could have governed his beaſt; nobody will ſay, that ſuch a man is in a ſtate of liberty; but that he is under the power of a beaſt, which carries him where it will. Now this is juſt the caſe with our paſſions and appetites."

The IVth is a good plain diſcourſe.

"The loweſt orders of men have generally the means of being made acquainted with their duty: They have a church to go to, and a bible to read. It is likewiſe greatly in their own power to contribute to the happineſs of their families at home. They have health and ſtrength, perhaps, to attend their reſpective callings. They have ſometimes, alſo, opportunities of doing little friendly offices to their neighbours."

The Characters of the wicked Man, the ſpecious Worldling, and the good Chriſtian are well drawn in the Vth Sermon.

"Sermon VI. "The *Drunkard* will tell you of the little he *ſpends in drinking*, and of the occaſional *neceſſity* of his taking refreſhment; and by ſuch excuſes would make you believe he *does only ſpend* a little; and that little only when *neceſſity* requires: whereas, if *the truth were known*, this is a *fellow* who ſpends as *much in drinking* as would maintain his family in bread; and having *gotten* a *vile habit* of *drinking*, alleges this habit as *a neceſſity*. Such a man, I fear, will never find out *his* ſin: but he may be aſſured, it will find him out before *it has done* with him."

Mr. G. has taught us the art of being familiar without meanneſs. But does not this paſſage border upon vulgarity?

Sermon VII. The Character of Balaam, very inferior to Biſhop Butler's.

Sermon

Sermon VIII. On our earthly Pilgrimage, very pleaſing.

Sermon IX. "The World, my Brethren, is a bad teacher of Chriſtianity: It is a wicked book. It will ſhew you, that tricking and deceit, of various kinds, are very conſiſtent with Chriſtianity; that a man may purſue his own intereſt by every means in his power; that he may deceive his neighbour and make his advantage of ſimplicity, and take many other methods of getting money, and yet may paſs for a Chriſtian; that he may be abuſive, malicious, and revengeful; and be called a Chriſtian notwithſtanding."

Serm. X. "The lower Orders of our Country cannot always, I fear, look up to the beſt examples. They, to whom God hath given large poſſeſſions, inſtead of being ſtewards, as the Scripture enjoins, of what they poſſeſs, ſpend it too often merely on themſelves—in expenſive amuſements—in riot and gaming—in debauchery of various kinds; inflaming and indulging, by turns, their worſt paſſions—neglecting, of courſe, all moral and religious duties; and often cloſing the ſcene with rank infidelity. The Goſpel quarrels with them: and their only hope of being ſaved depends on quarrelling with the Goſpel. If the Goſpel be true, all is over. As nearly as they can, the lower orders follow. Expenſive amuſements they cannot indulge. The tavern and gaming-table are *ſupplied* * by the ale-houſe. There ſits the drunkard *beſotting* † his reaſon, his ſenſes; and changing his very form into a bloated carcaſe, merely for the gratifications of a beaſt. He thinks not of his character—his health—his buſineſs—or his poor diſtreſſed family; whom he leaves to miſery, and the pity of others. Oaths, in theſe lenient times, coſt nothing: In the uſe of oaths, the lower orders, perhaps, exceed their pattern. Merciful God! What a maſs of oaths and curſes from fleets, from armies, from the city, from the country,‡ in the courſe of each ſingle day, provoke thy almighty vengeance! In higher life, the profane oath is under ſome reſtraint. In many companies it would give offence, and is therefore checked: But what ſhall we ſay of that man, who can check his oath when he pleaſes; and does check it before thoſe whoſe good opinion he wiſhes to preſerve; while before God who has ſo abſolutely forbidden it, he is under no reſtraint? A practice ſo horridly affronting to the Almighty, and to which no advantage of any kind is attached, looks like—*ſoliciting damnation.*

The Note, at page 117, reſpecting the puniſhments of hereafter, might as well have been ſpared.

Sermon XI. An excellent popular Diſcourſe.

"The happy labourer, he who ſpends his time as God approves, after his day of honeſt labour, makes it his pleaſure, as it is his duty, to employ his little leiſure in improving himſelf, in inſtructing his children, or in making his little home more comfortable to his family. The Sabbath he always conſiders as God in the beginning appointed it; a day in which the things of this world ſhould give way to the things of the next. Such a labourer, however poor, is God's faithful ſervant. Poor as he is, he is happier even in this

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* Incorrect. If "*ſubſtituted*" be not exactly right, the form of expreſſion ſhould be altered.

† Extremely vulgar:

‡ And, *from the Stage*, Mr. G. might have added.

world, than the richeſt perſon in it; who has the load of mis-ſpent time, which is a very grievous load upon his hands; and has, in the end, his diſmal account to give, when he is put out of his ſtewardſhip."

Sermon XII. "There is the ſame difference between a really honeſt man and a diſguiſed knave, as between a piece of fair gold coin, and a gilt counterfeit. The honeſt guinea ſhews its face any where. Weigh it; it does not want a grain. Bring it to the touchſtone; it ſtands the proof. Carry it to market; every one likes to deal with it. But it is not ſo with the counterfeit. Bring it to the ſcale, or the touchſtone: it is diſcovered at once. And if it ſhould eſcape ſo nice an enquiry, yet in its common intercourſe of buſineſs, the gilding wears off in ſpots—the baſe metal, here and there appears—and, in the end, it will not paſs for a ſingle farthing. Look, therefore, into your own hearts, and take care that no diſhoneſty appear in them—that the gilding may not begin to wear off in ſpots.

Sermons XIII and XIV have many beauties. They are the pathetic addreſſes of a father to his afflicted family.

Sermon XV, on a particular Providence is not equal to ſome Diſcourſes which we have read on the ſame ſubject. It is deficient in pathos. Yet, here, we expected an appeal to the ſenſibility.

Serm. XVI. A familiar Addreſs from the good Paſtor to his Flock; (on 1 Corinth. x. 31.)

"You are told, it is your duty to be juſt to your neighbour on all occaſions; and when you hear this duty explained at church, you are convinced, I ſuppoſe, of the reaſonableneſs of honeſty: But, my friend, do you carry this ſenſe of your duty with you, to market? Do you conſider it of *moſt* uſe when you are buying and ſelling? Then it is, that you are to recollect what you have learned at church. He, who does not take his honeſty with him to market, is like a man who goes there to buy goods, and forgets his money. Let me juſt add, that if you deal honeſtly and fairly with your neighbour, and ſcorn to take the leaſt advantage of him, you make the *market*, in this inſtance, more uſeful to you than the *church*. At church, you only *learn* your duty: at market, you *practiſe* it.

Serm. XVII. "The Lord's Cup; (Pſ. xxv. 9, 10.) peculiarly neat. Totus teres atque rotundus.

Serm. XVIII, on the Proviſions of the Goſpel, approaches, too nearly, to the colloquial ſtyle. A low familiarity, indeed, is the frequent fault of theſe diſcourſes. In reintroducing, however, theſe ſermons into the pulpit, a clergyman may eaſily correct this fault.

Serm. XIX. On Self-examination. Happily ſententious; and not too familiar in illuſtration.

Serm. XX. On the Huſbandman. Many ſtriking paſſages.

"When the corn his ripe, the harveſt comes on. The reapers enter the field. The corn is cut down, and laid up in barns. The quality of the grain is now fixed. This is the moſt important ſeaſon. After this the grain neither attains increaſe nor ſuffers diminution. Thus we are cut down by death, like the harveſt of the field. As the quality of the grain is fixed, when it is cut down; ſo is, alſo, the ſtate of the ſoul. Good and bad, with regard to it, are now decided. And it has only to await the general doom. In the mean time, as the corn, when cut, is harveſted, and laid up in barns; ſo,

ſo, when we are dead, our great harveſt-home enſues! We are laid up, in our laſt repoſitory, the grave, till the Day of Judgement."

Serm. XXI. "*It is finiſhed.*"— Muſt have produced, from the pulpit, a ſtriking effect. "What ſhall we ſay of that man, whoſe chief concern in this world, hath been the pleaſures and amuſements of it. He hath kept clear, indeed, of any great vice; but hath ſeen year after year paſs over him in the ſame thoughtleſs manner—one idle amuſement following another; and every day ſpent, firſt in contriving ſome new amuſement; and then in enjoying it. When ſuch pleaſureable men come to the cloſe of life, and ſay, as they muſt ſay, "*it is finiſhed*; what they may be aſked, *is finiſhed?* The feaſt, the dance, the joyous meeting, are all now over!"

Serm. XXII. On the Day of Judgment—aweful and impreſſive.

Serm. XXIII. A ſatisfactory explanation of the text—"Rejoice evermore."

Serm. XXIV. On the rich Man and Lazarus. Inferior to ſeveral publiſhed diſcourſes on the ſame ſubject; conſidered, either as a compoſition, or as a mere popular *preachment.*

Serm. XXV. (and laſt.) On the Peace of God contains nothing to arreſt attention.

The "*Hints,*" we think, are unworthy their author; except the ſecond. "On the Lamb ſlain from the Foundation of the World," they exhibit nothing either new or ſtriking. And the hypotheſis in the IId. is more ingenious than juſt. "If men may be ſaved, in a ſtate of nature through the merits of Chriſt; why ſhould the Apoſtles be ſo earneſt in propagating the Chriſtian religion?" Surely, to point out, clearly and diſtinctly, the right path, from which multitudes had ſtrayed, and all were in great danger of wandering. The light of Nature was a dim ſtar. That of Revelation is the ſun in full ſplendor. Under the uncertain guidance of the former, few, we conceive, could arrive ſafe at the end of their journey, in proportion to thoſe who enjoyed the perfect day. Yet, arriving ſafe, they would be ſaved through the merits of Chriſt. But on this point we cannot, here, enlarge. Mr. Gilpin's theory is a mere fanciful effuſion.

In taking up theſe Sermons, as the production of a high literary character; and conſidering them ſolely in this point of view; perhaps, we ſhould be ſomewhat diſappointed. And our after-deciſion, cold and cautious, would ill accord with the vividneſs of our preconceptions. Poſſibly, the idea of talents ill ſuited to the ſubject—of powers worn out by various exerciſe, or enfeebled by years, would recur to the ſeverely-judging mind. But, in accepting the diſcourſes before us as paſtorals, inſtructions, and admonitions; as the cordial advice of a venerable clergyman, endeared to his pariſhioners by a long life of piety and benevolence, we loſe, at once, the author in the friend and the father; the graces of eloquence, in the warmth of affection. And we reverence the addreſſes of ſuch a preacher as the voice of wiſdom; the councils of experience.*

* A ſecond Volume, which we have in our hands, ſhall ſoon be noticed.

Muſgrave's

Muſgrave's *Hiſtory of the Iriſh Rebellion.*

(Continued from P. 158.*)*

IN a large work like this, which contains ſuch a variety of miſcellaneous and important matter, it is not a little difficult to ſelect ſuch parts of it as to give a clear idea of its contents and to fix its juſt ſtandard of merit.

Conceiving very highly of Sir R. Muſgrave for his extenſive information, judicious ſelection and arrangement of events, his manlineſs of ſentiment, and of his claim on that account to public regard, we began our taſk under that impreſſion in a former number, and now reſume it. Having given a liſt of the different orders, as they are ſtyled, of thoſe diſaffected or contaminated ſmaller ſocieties, which paved the way for thoſe more extenſive ravages here recorded; we ſhall proceed to notice a few particulars of the other orders. The origin of the *Volunteers* throughout the united kingdom need not be retraced, but the following account of the proceedings of that body formed in Ireland, ought not to be paſſed over. After giving them full credit for their having ſhown at firſt not only the greateſt reſpect for the laws, but the utmoſt zeal in enforcing the execution of them; "Government, we are ſoon told, were ſo much intimidated by the volunteers, that they ſhewed a degree of obeiſance, and deference for their officers, bordering upon puſillanimity; and popularity among that order became a certain ſtep to perferment." "There is not a doubt, but that numbers of low and unprincipled men, (ſuch as Napper Tandy, Bacon the taylor, and Matthew Dowling) enrolled among the volunteers, formed ſchemes for ſubverting the conſtitution; and their invitation to the Roman Catholics to take up arms; as well as their earneſt deſire that they ſhould be admitted to a participation of the elective franchiſe, were made with the hope of procuring their co-operation for that purpoſe." "There is no doubt but that the flirtation between John and Peter (alluding to St. Peter and John Calvin) was formed during the exiſtence of the volunteer inſtitution. Mr. EDMUND BURKE had his eye upon this heterogeneous coalition between Roman Catholics and Preſbyterians, in the following paſſage of his letter to Sir Hercules Langriſhe in the year 1792, on the claims of the former to the elective franchiſe: "as to the low, thoughtleſs, wild, and profligate, who have joined themſelves with thoſe of other profeſſions (meaning the preſbyterians,) but of the ſame character, you are not to imagine, that for a moment I can ſuppoſe them to be met with any thing elſe, than the manly and enlightened energy of a firm government, ſupported by the united efforts of all virtuous men; if ever their proceedings ſhould become ſo conſiderable as to demand its notice, I really think that ſuch aſſociations ſhould be cruſhed in their very commencement." "It is ſtated, continues Sir Richard, in the report of the ſecret Committee, and it is ſtrictly true, that the *National Guards*, who, in the year 1792, meditated the ſubverſion

verſion of the conſtitution, ſprung (ſprang) from the volunteers. The principal argument uſed againſt the Union, by the gentlemen who oppoſed it, was, that the conſtitution, as ſettled in the year 1782, was perfect and therefore concluſive. How came it then, that a repreſentative body of the whole nation in arms, and many of them conſiſting of the very firſt of our nobility and gentry, aſſembled for the expreſs purpoſe of remedying the defects of that very conſtitution, the year after it was eſtabliſhed? And it is very remarkable, that many members of both Houſes of Parliament, who were conſtituent members of that mock parliament, were the moſt ſanguine oppoſers of the Union."

The origin and appellation of Defenders, the next order, took its riſe from a quarrel between the Roman Catholics and Preſbyterians; "the former of whom under the banner of religion, armed themſelves; and the latter aſſumed the title of Peep-of-day boys, becauſe they viſited the houſes of their antagoniſts at a very early hour in the morning, to ſearch for arms." A diſcovery made in the year 1789 clearly proved, that theſe Defenders were ſyſtematically organized for offenſive, and not defenſive purpoſes. "Though the origin of the Defenders has been imputed to a particular quarrel, and dated from a certain period, we may fairly conclude, that they had treaſonable and revolutionary ſchemes, which were inſpired by miſſionaries from France, probably ſome of their own clergy: and what corroborates this opinion is, that the fermentation among them encreaſed; and kept pace with the diſturbances of that kingdom." "In the year 1792 and 1793, they broke out into open rebellion, and attacked, with deſtructive rage, proteſtants of every denomination, in the Counties of Dublin, Louth, Meath, Cavan, Monaghan, Roſcommon, Weſtmeath, Donegal, Leitrim, Down, Mayo, Sligo, Derry, Limerick, and Wexford, and even in the county of Kerry. In ſhort, we may venture to aſſert that, before the end of the year 1793, they had ſpread the ſeeds of combuſtion over moſt parts of Ireland." From the envenomed hatred, with which the popiſh multitude are inſpired from their earlieſt age by their clergy to a proteſtant ſtate, their proteſtant fellow-ſubjects, and to a connection with England; and which has appeared in various ſhapes, ſuch as levellers, white-boys, night-boys, united Iriſhmen, and *Defenders*, we cannot be at a loſs to account for the origin of the latter. They are but a link of the ſame chain; they, like the white-boys, cement their union by oaths; plunder or burn houſes, cut out the tongues, and cut off the ears of their fellow-creatures, mangle, maim, or murder them; and hough cattle, a barbarous practice which is peculiar to the ſavages of Ireland!

The order of *Orange-men*, the next upon the liſt, was inſtituted by the Proteſtants of the eſtabliſhed Church, to defeat the malignant deſigns of the *Defenders*, to cheriſh a ſpirit of loyalty, and to rally round the throne, which was in imminent danger. "They took their name for the purpoſe of maintaining and defending the Conſtitution

ſtitution in Church and State, as fixed by the Prince of Orange at the glorious Revolution, which they regarded as a ſolemn and ſacred duty." As their intentions were groſsly vilified and miſrepreſented, Sir Richard obſerves that "the honourable General Knox, who commanded at Dungannon in the ſummer of 1798, aſſured government, that the inſtitution of Orange Lodges was of infinite uſe; and that he would reſt the ſafety of the North on the fidelity of the Orange-men, who were enrolled in the yeomanry corps."

The firſt *Catholic Committee* was eſtabliſhed in the city of Dublin in 1757, with a view of procuring a reſtoration of thoſe privileges of which they had formerly been deprived. An extract from a ſpeech of Sir Hercules Langriſhe, their warm and uniform advocate, in the Houſe of Commons in 1792, will beſt explain their real deſign: "their publications, ſays he, given *gratis*, were exhortations to the people never to be ſatisfied with any conceſſion till the *State itſelf was conceded*."

The *United Iriſhmen*, with the honourable Simon Butler, and Theobald Wolf Tone, their leaders, were the firſt perſons who engaged themſelves in the ſervice of the Catholic Committee, who they informed,

"Could not ſucceed in their extenſive plan of emancipation, unleſs it had the ſemblance, at leaſt, of being ſanctioned, and approved of by a conſiderable number of Proteſtants; and knowing that the inhabitants of Belfaſt, the maſs of whom are Calviniſts, had manifeſted during the American war, when volunteering flouriſhed, an earneſt deſire of ſubverting the Conſtitution, under the pretext of reforming it, propoſed to ſome republican friends in that town to conſtitute the ſociety of United Iriſhmen, round whoſe ſtandard revolutioniſts of every religious perſuaſion were to rally. This propoſal was embraced with alacrity, and the firſt ſociety of United Iriſhmen ſat at Belfaſt in October 1791."—"Government," continues Sir Richard, ſome pages after, "having received undoubted information that a general inſurrection was meditated, iſſued a proclamation on the eighth of December againſt their aſſembling, which ſtruck ſuch a terror into them that the national guards (as they daringly called themſelves) did not aſſemble; and the only perſons who appeared on parade were A. H. Rowan. J. N. Tandy, and Carey the printer. For this meaſure of precaution which ſaved the city from plunder and conflagration, and its moſt valuable inhabitants from aſſaſſination, we are indebted to the Earl of Clare, whoſe wiſdom, ſagacity, and unabated fortitude, notwithſtanding many plots which were formed to murder him, have preſerved the kingdom of Ireland, on various occaſions, from utter deſtruction."

"The *civil organization* of the United Iriſhmen, which our author next deſcribes, was but a larger and ſtronger branch of the ſame tree of evil, ratified and rendered more poiſonous by oaths."

In the next place, Sir Richard treating of the "*prediſpoſing* cauſes of rebellion, particularly in the Counties of Down and Antrim," attributes them to the—

"Conſtant communication with the American States, whoſe ſyſtem of civil

civil polity the people of thoſe counties very much admired; to the jealouſy of the linen drapers, who made immenſe fortunes, towards the nobility and gentry;—the ſmall diviſion of farms in the North, which made the collection of tythes more vexatious and grievous than in the South;—the virulence of oppoſition in vilifying and degrading adminiſtration;—and the ſilly timidity of the members of adminiſtration (with the exception of Lord Caſtlereagh handſomely noticed) in complimenting their accuſers."

The *origin* of the *Yeomanry* needs no otherwiſe be noticed than as a "wiſe and ſalutary meaſure which proved the ſalvation of the kingdom."

The *military organization* was of a very different nature, and formed for the expreſs and ſyſtematic purpoſe of arming for rebellion; and it appears that through Mr. Tone, then reſiding in France, the Iriſh Directory had regular information of the deſigns of the French at Bantry-bay. This introduces the "*foreign negotiation* of the *conſpirators* with the *French Republic* for *aſſiſtance*," which requires no comment. The fact is clear and the conſequences are equally well known and deeply lamented. We are next preſented with "the *progreſs* the leaders of the conſpiracy made to the end of the year 1797, in *uniting* the *preſbyterians* and *papiſts*." Here it is obſervable that the "Catholic committee ſhewed much zeal in promoting this junction; but the exterminating ſpirit which their ſectaries ſhewed during the rebellion, in the counties of Dublin, Kildare, Carlow, Wicklow, Wexford, Mayo, and Sligo, proved that they were not ſincere; and that they meant to eſtabliſh excluſively their own religion, on the abolition of every other. We may fairly conclude then, that they meant merely to lull the fears and ſuſpicions of the preſbyterians, and not to unite with them."

In the courſe of this ſection Sir Richard Muſgrave makes the following judicious remark, and which deſerves to be well weighed by every leader of a party.

"Experience," ſays he, "has ſince evinced how much his Lordſhip (Lord Moira) was miſtaken, and the following incident proves how vain, how futile, and abſurd it is for any perſon of high birth, and large fortune, to expect to gain the affections of the populace, by ſtooping to flatter their prejudices. For at a county meeting of United Iriſhmen held at Saintfield on the fourth of February, 1798, the following paragraph appeared in the courſe of their proceedings on that day;—nothing particular was done, except that Earl Moira's character was diſcuſſed at full length, to know whether he was a man to be depended on, or not, by the people? It was agreed, that he was as great a tyrant as the Lord Lieutenant, and a deeper deſigning one."

The work before us having carried us forward through the links of that maſſy chain of preparatory combinations, which was intended to bind all the proteſtants in Ireland together, and conſign them to one common ruin; and as if that were not horrible enough, with all its concomitant crimes, to overturn the Government; nay, all order and ſubordination; and thereby to crumble Society into wretched indi-

viduals,

viduals, brings us to the "Breaking out of the Rebellion." Our remarks upon this muſt be reſerved for a future Number; but we cannot diſmiſs the preſent article, without giving Sir Richard's own account of what followed a reſolution entered into by the rebel provincial committees of Ulſter and Leinſter on the ſame day, the 19th February, 1798; and both in the ſame words, one at Armagh, the other at Dublin:—"that we will give no attention whatever to any attempt made by either Houſe of Parliament, to divert the public mind from the grand object we have in view; as nothing ſhort of complete emancipation of our Country will ſatisfy us." This "dreadful conſpiracy, ſays he, which aimed at the deſtruction of Ireland, its ſeparation from England, and conſequently the ſubverſion of the Britiſh empire, was diſcovered and defeated in the following manner by the wiſdom and mercy of Providence.

"Mr. Thomas Reynolds, of the county of Kildare, where he had numerous and reſpectable connections, was bred to the buſineſs of a ſilk manufacturer, which he followed for many years in the city of Dublin; but having acquired a landed property at Kilkea caſtle in his native county, he retired and reſided there ſome years previous to the rebellion, and had conſiderable influence among the Romaniſts.

"Lord Edward Fitzgerald and Oliver Bond, two leaders in the conſpiracy, having for theſe reaſons conſidered him (*as*) a proper perſon to aſſiſt in forwarding their treaſonable deſigns, practiſed every art of ſeduction to attach him to their cauſe: and having at laſt ſucceeded, he was ſworn an United Iriſhman at the houſe of Oliver Bond in Dublin in the beginning of 1797; was induced to accept the commiſſion of colonel, the offices of treaſurer and repreſentative of the county of Kildare, and at laſt that of delegate for the province of Leinſter.

"Soon after he was raiſed to this elevated ſituation in the union, having diſcovered that the conſpirators, inſtead of intending to reform the abuſes of the State, and to aboliſh all religious diſtinctions, which was their profeſſed object at firſt, meditated the ſubverſion of the Conſtitution, the maſſacre of the leading members of government, and of ſuch perſons as ſhould oppoſe their deſigns, he reſolved to defeat them, by embracing the firſt opportunity of communicating them to ſome perſon in whom he could confide.

"He had very great friendſhip and reſpect for Mr. Cope, an eminent merchant of the city of Dublin; who having lamented to him in the courſe of converſation, the crimes and atrocities, which were conſtantly committed; and which were undoubted ſymptoms of an approaching rebellion, Mr. Reynolds, upon whom his converſation made a very deep impreſſion, ſaid, that he knew a perſon connected with the united Iriſhmen, who he believed would defeat their nefarious projects by communicating them to Government; in order to make an atonement for a crime he had committed in joining them. Mr. Cope aſſured him, that ſuch a perſon would obtain the

higheſt honours, and pecuniary rewards, and that he would be admired and applauded by the moſt virtuous and valuable portion of ſociety. But Mr. Reynolds ſaid nothing could tempt him to come forward and avow himſelf. However, after the moſt earneſt and preſſing ſolicitations made on the part of Mr. Cope, for whom he had filial reverence, he ſaid, that his friend would appear in perſon, and diſcloſe the particulars of the plot, on the following conditions: That he ſhould not proſecute any united Iriſhmen; that the channel through which the information came ſhould be kept a ſecret, at leaſt for a time; that as his life would be in danger upon its being known, and he muſt leave the country, and go to England till matters were ſettled, which would derange his affairs, and put him to conſiderable expence, he expected to receive ſome compenſation. Mr. Cope then told him, that he might draw on him for any ſum not exceeding five hundred guineas. On that he told Mr. Cope, that the Leinſter Delegates were to meet at Oliver Bond's, &c. In conſequence of this juſtice Swan, attended by twelve ſerjeants in coloured cloths, arreſted the Leinſter Delegates, thirteen in number, while ſitting in council in the houſe of Oliver Bond, and ſeized at the ſame time the papers which led to the diſcovery of the plot, and the intended inſurrection."

The danger and dreadful conſequences of this plot may partly be calculated from a paſſage a few pages after.—"The caſtle was to have been attacked in front and in rear, by two deſperate bands of ruffians armed with piſtols and cutlaſſes. A ſelect party was to have aſcended with long ladders into the bed chambers of the principal members of Government, and to have murdered them, or carried them off as hoſtages. The city was to have been ſet on fire in different places; and the baſon which ſupplied it with water, and the pipes through which it was conveyed, were to have been deſtroyed."

(*To be continued.*)

Memoirs of the late Mrs. Robinſon, written by Herſelf. With ſome Poſthumous Pieces. In four Vols. 12mo. Pp. 780. 1l. 1s. Philips. London. 1801.

THESE Memoirs are introduced by a prefatory "advertiſement" profeſſedly written by Miſs Robinſon who, in humble imitation of the Godwinian ſchool, ſubſcribes herſelf ſimply MARY. Mary, it appears, is not the young lady's name, for ſhe was *chriſtened* Maria, and ſo her mother invariably calls her in theſe Memoirs; but then the aſſumption of it has an air of dignified contempt for that antiquated and ſuperſtitious ceremony; and is, beſides, "*ſo like a genious!*"

Mary (ſince Mary ſhe chooſes to be) is not, however, without a ſuſpicion

ſuſpicion that her motives for this extraordinary publication, may be queſtioned with ſome degree of ſeverity. She, therefore, informs the reader that it is given to the world at the expreſs requeſt of a dying parent: "added to the ſacred obligation impoſed on her," ſhe continues, "it is impoſſible that ſhe can feel indifferent to the *vindication* of a being ſo beloved."

If Miſs Robinſon fancied theſe Memoirs, partial as they are, would contribute to the vindication of her mother, we muſt take the liberty of remarking that we do not much admire the correctneſs of her principles, or the ſoundneſs of her underſtanding.

To the concluding paragraph of this "advertiſement" we have objections of the ſtrongeſt kind. "Dear ſainted PARENT! you are now obeyed. If, when we meet again before the throne of our Creator, to receive the award of that BEING who judgeth all hearts—if then, by one approving ſmile, you inform me that I have FULFILLED MY DUTY, I ſhall have my reward."

This is flippant, ignorant, and prophane. If Miſs Robinſon will look into an old faſhioned book, called the Bible, ſhe will find that on the great day ſhe ſpeaks of, the diſpenſation of "rewards" will be in other hands than thoſe of her "ſainted mother;" who will then ſcarcely feel an inclination to "ſmile," at the recollection of having left behind her an apology for adultery; or to "approve" of the obedience of her daughter, in giving the vain and licentious narrative to the world.

Mary Robinſon was born in 1758, and, as ſhe was deſtined to play a conſpicuous part in the world (for ſo ſhe fancies), in a great ſtorm. She had three brothers, who were uncommonly handſome: for herſelf "ſhe was ſwarthy, her eyes were ſingularly large in proportion to her face, which was ſmall and round; exhibiting features marked with the moſt penſive and melancholy caſt." P. 11.

With the lady's leave, the features ſhe deſcribes are rarely, if ever, of the melancholy caſt; but having, like maſter Stephen, heard that it was gentlewoman-like, to be ſad, ſhe labours this point exceedingly: the world, ſhe inceſſantly repeats, has miſtaken my character; it ſuppoſed me gay and thoughtleſs; whereas, I have ever been the victim of melancholy!!!

As ſoon as ſhe could read, her great delight "was that of learning epitaphs and monumental inſcrip tions"—more melancholy—and "at ſeven years old ſhe ſang *the he avy hours* ſo pathetically, that her mother never could bear to hear the ſtanzas repeated." With all theſe accompliſhments, it is not to be wondered at, that "ſhe was flattered and praiſed into a belief that ſhe was a being of ſuperior order:" P. 22, eſpecially, when we recollect, (what we read in the next page) that ſhe wore "the fineſt cambrick, and ſlept in a bed of the

the richeſt crimſon damaſk:" very probably too, ſhe drank wine every day after her dinner: but this ſhe does not mention.

But this life was too good to laſt always. Her father "who poſſeſſed a liberal, enlightened, and ingenuous ſoul, and whoſe ſenſe of honour was *delicate even to faſtidiouſneſs*," P. 31, had fooliſhly embarked his property in a fiſhing ſcheme on the "*iſland*" of Labrador; and farther to juſtify his daughter's high character of him, abandoned his wife, and lived in open adultery with a woman he had carried out from England! His property he loſt, but he brought back his miſtreſs "with whom he publicly reſided;" and declared—mark his liberality and nice ſenſe of honour—that though he would not live with his wife he would readily pay for her board!!!" P. 30. And this wanton expoſure of the errors and vices of a parent whoſe bones have long ſince mouldered to duſt; this groſs and impure detail of a licentious amour, is the meritorious act for which the "publiſher" is to receive an "approving ſmile" in the preſence of her Creator! Infatuated young woman! better had it been, O, infinitely better, if the whole had been committed to earth, with the remains of your unfortunate mother.

Abandoned by her huſband, Mrs. Darby (Mrs. R.'s mother) opened a ſchool, in which ſhe had a very fair proſpect of ſucceſs; when Mr. Darby "a man of exquiſite feelings, of a proud heart, and tenacious of fame," P. 43, compelled her to ſhut it up; and leaving her to ſtarve, returned very judiciouſly to America. "When he took leave of my mother, ſays Mrs. R. his emphatic words were theſe—I never ſhall forget them—"Take care that no diſhonour falls upon my daughter. If ſhe is not ſafe at my return I will *annihilate* you." P. 48. If Mr. D. really made uſe of theſe words, and we have his pious daughter's authority for it, he muſt have been a profligate brute, whoſe head was, to all appearance, as corrupt as his heart.

It was at this period that Miſs Darby, now about fifteen, firſt thought of appearing on the ſtage. About this time, too, a lover preſented himſelf, and her mother "was more than half inclined to favour his addreſſes:" the injunction of her huſband became every hour more indelibly impreſſed on her memory: ſhe knew his *ſtern* and *invincible ſenſe of honour* too well to hazard the thought of awakening it to vengeance." P. 53. This delicate alluſion of Mrs. Robinſon, to the fragile tenure of her own virtue, is not ill placed by the ſide of the extraordinary compliment to her father's "invincible ſenſe of honour," which conſiſted, as far as we have ſeen, in impoveriſhing his family, and forſaking an innocent wife, to revel out his old age in the arms of a ſtrumpet!

Miſs Darby's lover, however, turns out a married man; and the ſtage again becomes the favourite object, when the intervention of Mr. Robinſon, throws it, once more, at a diſtance. "One evening

a party of ſix was propoſed for the following *Sunday*. Greenwich was the place fixed on, and we prepared for a day of recreation. It was then the faſhion to wear ſilks. I remember that I wore a night gown of pale blue luſtring, with a chip hat, trimmed with ribbands of the ſame colour. Never was I dreſſed ſo perfectly to my own ſatisfaction; I anticipated a day of admiration."

"On our ſtopping at the Star and Garter at Greenwich" (where, by the bye, there is no ſuch ſign) "the perſon who came to hand me from the carriage was Mr. Stagmore: he preſented his young friend—that friend who was ordained to be MY HUSBAND." P. 58.

Mr. Robinſon gained the mother's affections by preſenting her with "religious books," and the daughter's, in the uſual way. "When the day of my wedding was fixed, it was thought neceſſary that a total revolution ſhould take place in my external appearance. I had always worn the dreſs of a child—Still ſo juvenile was my appearance, that even two years after my marriage, I was uſually accoſted with the appellation of *Miſs* whenever I entered a ſhop. My manners were no leſs childiſh than my appearance," &c. P. 68.

Our heroine's memory ſeems never to have got out of pupillage: ſhe forgets herſelf from one paragraph to another: juſt before ſhe had ſaid; "My perſon improved daily; yet a ſort of dignified air, which from a child I had acquired, effectually ſhielded me from the attacks of impertinence," &c. P. 55. However this may be, it appears that ſhe made no uſe of the good books with which Mr. R. had furniſhed her mother: even at the altar, ſays ſhe, "I well remember that while I was pronouncing the marriage vow, my fancy involuntarily wandered to that ſcene (Drury Lane) where I had hoped to ſupport myſelf with *eclat*, and reputation!!!" P. 69. It was not difficult to diſcover how a vow, made amidſt ſuch diſtraction, would be kept: and Mrs. Robinſon took eſpecial care that no auguries raiſed on the levity of her behaviour at that moment, ſhould be falſified.

The remainder of theſe Memoirs is extremely reprehenſible. We will not rake into the kennels of licentiouſneſs; nor wound the peace of any virtuous woman, with a recapitulation of the improprieties into which the blandiſhments of a profligate ſeductreſs, acting upon the inconſiderateneſs of youth, may have heretofore drawn her father, brother or huſband.

And yet, even this part of Mrs. Robinſon's hiſtory may not be altogether without its uſe. It will, we flatter ourſelves, deter men of ſenſe from communicating either as *agents*, or principals, with a ſcribbling lady of pleaſure; when they ſee in theſe pages, that their moſt ſecret negotiations are noted down, and arranged for publication by a "ſainted mother," and recommended, on her death bed, to the care of a daughter, who ſeems to found her hopes of future

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happineſs on the exactitude with which ſhe has given the deteſtable narrative to the world!

The ſtrumpets (for we ſhall always call a ſpade a ſpade), the ſtrumpets of our forefather's days left no "memoirs:" even Moll Cut-purſe is indebted to a ſtronger pen for her celebrity. It was not till our unhappy times, that the Bellamys, the Gooches, the Badeleys, and the Robinſons, impatient of poſthumous diſgrace, ſnatched the pen, and voluntarily obtruded themſelves, and their admirers, on the ſcorn and abhorrence of their contemporaries! Still, we repeat theſe things may have their uſe.

Mrs. R. continues her Memoirs only to the beginning of the ſecond volume; they are compleated by a friend: who certainly writes much better than the lady; though we do not greatly admire his taſte,* or even his delicacy.

The third volume conſiſts of a republication from the Morning Poſt, and a fragment of an unpubliſhed novel called Jaſper. The latter, of courſe, is no object of criticiſm: and of the former, "the Sylphid," it is ſufficient to ſay that if it had been ſuffered to remain where it originally appeared, no great regret would have been excited in any human breaſt. It is at once ſilly and unprincipled.

But this lady, who in the pride of genius, talks with ſuch contempt of the "niggardly," and "low-minded patronage" of the nobility, and who, therefore, magnanimouſly ſubmitted to write for the Editors of the Morning Poſt at the rate of three and ſixpence a paragraph—Did ſhe find in them the liberal protectors of talents in diſtreſs? O, yes;—"She continued," ſays her Biographer, "though with difficulty, and at many intervals, her literary avocations. When neceſſitated by pain and languor, to limit her exertions, her *unfeeling employers accuſed her of negligence!!!*" (Vol. II. P. 156.) And

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* His taſte, in poetry at leaſt, may be eſtimated with tolerable exactneſs from his ſubjoining to this volume, what he is pleaſed to call "a beautiful Paſtoral Elegy in remembrance of our charming Poeteſs, by P. Pindar."

Farewell to the nymph of my heart!
Farewell to the cottage and vine!
From theſe with a tear will I part,
When pleaſure ſo often was mine.

Remembrance ſhall dwell on her ſmile,
And dwell on her lute and her ſong;
That ſweetly my hours to beguile
Oft echoed the valleys along.

This is the true "butter-woman's rate to market." A girl, ſcarce out of her ſampler, would rhyme you ſo for ten hours together. The "Elegy," in ſhort, is as ſilly and contemptible as its author, & c'eſt beaucoup dire.

will you, after this, perefer the patronage of the great?—tu nobilium magna atria curas?

The fourth volume opens with a very long poem in blank verſe, called the Progreſs of Liberty. It is literally—"a tale

"Told by an idiot, full of ſound and fury,
"Signifying nothing."

And this leads us to ſpeak of Mrs. Robinſon's poetical abilities. Long and inceſſant practice, (for ſhe tells us, that ſhe perſevered in writing verſes from her infancy) had given her uncommon command of poetic language; to which muſt be added an ear exquiſitely correct. But theſe conſtitute all her merit. She had neither genius, nor invention, nor a mind furniſhed with literature of any kind. Hence her works are jejune, and unintereſting; and never fail to diſappoint the reader by the lameneſs and impotency of their concluſions. The imbecility of her mind is ſeen yet more ſtrongly in her novels, which are now, indeed, univerſally conſigned to contempt.

This volume concludes with "tributary lines addreſſed to Mrs. Robinſon, with her anſwers." Of theſe we have little to ſay: they are ſuch as every handſome woman, in Mrs. Robinſon's ſituation, may expect; and, indeed with the exception of a ſtrange piece of abſurdity by a perſon who is here called, *par excellence*, the POET Coleridge, do no diſcredit to their writers.

We have done with Mrs. Robinſon; but we have yet a word to ſay of her daughter, and it ſhall be a ſerious one. By what obliquity in reaſoning, has this young lady convinced herſelf, that the reputation of her "fainted parent," will be benefitted by boaſting of an acquaintance with Peter Pindar; with an ignorant and profligate wretch, who infects like the plague, and who, like the plague, ſhould have every houſe he unhappily enters, marked with the croſs, the ſign of danger? True it is, that Mrs. R. whoſe habits of life neceſſarily excluded her from the higheſt orders of ſociety, affected to deſpiſe what ſhe could not enjoy, and collected a knot of Jacobins (we ſpeak what we know) at her houſe, to whom Peter, who brought the neceſſary adjuncts, bawdry, and blaſphemy, was probably a welcome acceſſion. Still we do not think ſuch an acquaintance a matter of exultation. Add to this, that the letters of this abandoned old man are—not a diſgrace to himſelf, for that nothing can be—but a real reproach to her to whom they were written. In the laſt of them, Vol. IV. P. 190, he attempts to comfort this poor woman, then lying on her death-bed, by telling her, that "though he is much older than ſhe is, yet he thinks the devil at a great diſtance from him!!!" *ergo*, that he muſt needs be at a greater diſtance from her. Eight days after this *conſoletary* hint, ſhe was called to appear before her Maker! At ſeventy, the devil, to uſe Peter Pindar's own words, can be at no great diſtance from him. The hoary ſinner will laugh at this—but let him yet remember "while time is," the fate of

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the evil ſervant. "The Lord of that ſervant ſhall come in a day when he looketh not for him, and in an hour that he is not aware of: and ſhall cut him aſunder, and appoint him his portion with the hypocrites: there ſhall be weeping and gnathing of teeth."

We are glad to find, from theſe Memoirs, that Mrs. Robinſon ſtipulated her daughter ſhould receive, out of the annuity ſhe obtained from the P. of W. two hundred and fifty pounds a-year for life.

Political Recollections relative to Egypt; containing Obſervations on its Government under the Mamaluks; its Geographical Poſition; its intrinſic and extrinſic Reſources; its relative Importance to England and France; and its dangers to England in the Poſſeſſion of France: with a Narrative of the Ever-Memorable Britiſh Campaign in the Spring of 1801. By George Baldwin, Eſq. late his Majeſty's Conſul General in Egypt; and attached to the Commander in Chief during the above glorious Campaign. 8vo. Pp. 228. 6s. Cadell and Davies. 1800.

THESE Political Recollections, relating to a country which has, of late, attracted an unuſual portion of public attention, cannot fail to prove highly intereſting, at ſuch a criſis as the preſent, when, by the concluſion of a peace, between this country and France, Europe has been thrown into a new, moſt extraordinary, and, in our mind, moſt alarming, ſituation. Mr. Baldwin's long reſidence in Egypt, in an official capacity, joined to his thirſt for knowledge, his ardor of reſearch, and, though laſt not leaſt, his honeſt affection for his native ſoil, have qualified him, in a peculiar manner, for forming a juſt eſtimate of its poſitive, comparative, and relative importance, and for conveying a large fund of uſeful information to his readers. Mr. B. has ever conſidered our ability to preſerve a communication with India, by the way of Egypt, as an object of conſequence to Great Britain, both in a political and commercial point of view.

"I arrived at Alexandria in July 1775, and ſucceeded very proſperouſly in eſtabliſhing a direct commerce from England to Egypt; the navigation from India quite up to Suez had been explored, and a fair proſpect was opened of ſeeing my plan of eſtabliſhing a commercial communication between Egypt and India equally ſucceſsful. In 1776, 1777, and 1778, ſhips were arriving at Alexandria from England, and at Suez from India at the ſame time. We compoſed our bowl of the Ganges, the Thames, and the Nile, and from the top of the pyramid drank proſperity to England.

"I had had the ſatisfaction alſo to convey the firſt advices of the war in 1778, to the Eaſt Indies; by means of which we were enabled, to the aſtoniſhment of all England, when the news arrived, to expel the French from India before ſuccours could reach them, and to add their poſſeſſions to our own."

The jealouſy of the Turks, however, ſoon deprived us of this advantage, and a command was iſſued from the Porte, which compelled

pelled Mr. Baldwin to return to England. The author's view of the Turkiſh empire is ſuch as muſt correſpond with the notions of every man who has paid the ſmalleſt attention to its ſituation and circumſtances. Its duration or fall muſt depend, excluſively, on the will and the intereſts of the ſurrounding Powers; for it has, within itſelf, no one principle of ſelf preſervation; no one means of ſecurity! But we muſt follow him in his repreſentations of the importance of Egypt to this country.

"I ſaw from my viſits into Egypt, that the ſituation was pregnant of infinite advantage to England, both as to commercial and political deſign. I meant no more, indeed, than commarce; but I ſaw that that commerce would ſubſerve to great political deſigns.

"I proſecuted my ſcheme, and offered by letter, in 1775, to the Court of Directors, to ſerve their intereſts in the event of a ſudden war, by appriſing their ſettlements; and I executed my propoſition. The French have been twice expelled from India, in leſs than three months after the declaration of the war, by an effect of my advices from Egypt. Perhaps, as a conſequence of theſe exertions, I may have been a principal in producing the late events in Egypt.

"The French were very ſore at the effect of my diſpatches from Egypt. It was treating them with an alacrity which rather ſurpriſed them. They began to examine what Egypt might be worth to France. I had ſeen it, and were the French not to ſee it? They ſent Commandant de Truguet, in 1785, to conclude a treaty with the Beys of Egypt: he ſucceeded. Upon his return to Paris, the French were ſo captivated by his report as to meditate the conqueſt of Egypt."

"Government was informed of theſe things: they ſent for me. I had been in England from the beginning of the year 1781; plundered by the execution of that damnable command; plundered afterwards, on the plains of Antioch, by thieves; ſhot through the right arm, deſtitute, and petitioning for juſtice. I received a ſummon from Mr. Dundas to attend the India Board, and I attended. Mr. Dundas informed me of the intelligence which had been received, and aſked me what I thought of it. I anſwered, that I thought much of it; and ſo diſcuſſing the queſtion for ſome time, he concluded with deſiring that I would take the matter into my ſerious conſideration, and view it in all its bearings: to ſay, "as to its geographical relations; as to its intrinſic and extrinſic reſources; as to its means of defence; as to its importance to France; as to its danger to England, &c. &c. &c. and to draw up, and preſent to the Board, a Memorial thereupon.

"This injunction from Mr. Dundas, produced the Memorial preſented to the reader at the head of theſe Hiſtorical Recollections, entitled Speculations on the Situation and Reſources of Egypt: and on which his Majeſty's Miniſters were induced to adviſe his Majeſty to ſend a Conſul-General to Egypt; and nominally recommending the Writer as fit to be entruſted with the buſineſs of obſerving from that poſition, the motions of the French, and of keeping our ſettlements in India adviſed for their better ſecurity and government.

"I was ſoon after honoured with his Majeſty's commiſſion and command to repair to my poſt; and on the 18th of December, 1786, I had entered on the functions of my office at Alexandria."

It is not to be ſuppoſed that a man, with a mind ſo active as that of Mr.

Mr. B. could remain a paſſive ſpectator of the political events which were paſſing in the country in which he reſided. He formed an acquaintance with that extraordinary man Gazee Haſſan Paſha, which laſted till the departure of the latter from Egypt to conduct the war againſt Ruſſia. Nor was our author inattentive to public occurrences in this quarter of the globe.

"I was obſerving, as the time revolved, the revolutions it brought in its career. I ſaw the diſorders and convulſions of France tending to the conſequences we have ſeen. I was attentive to the impending moment of unavoidable war. It happened, and I conveyed the account of it ſo early to India as to enable the Governor General (as he profeſſes candidly to have done upon the credit of my report) to expel the French from India, and to decide the fate of the war in that country a ſecond time, to the great honour and incalculable advantage of England.

"In 1796, I was appriſed of the departure of the Dutch ſquadron from the Texel, bound, with troops, to the Cape of Good Hope; and I had the good fortune to tranſmit this intelligence to Admiral Elphinſtone to India, in time to enable the ſquadron to return to the Cape, and to capture the Dutch ſquadron, and to ſave that valuable conquest to our country.

"In 1796, I had to counteract a public miſſion entrusted to the agency of Tinville, brother to the notorious Public Accuſer Tinville, who was arrived in Cairo expreſsly to inveigle the Beys of Egypt into the deſigns of the French, and particularly to obtain conſent to their project of paſſing an army through Egypt, to the Eaſt Indies, by the Red Sea, in order to ſtrengthen Tippoo, and finally to annihilate the Britiſh dominion in the Eaſt Indies: and I did counteract it. Tinville is known to have ſaid, upon his return to Alexandria diſappointed, "Ils ne nous veulent pas de gré, ils nous auront de force." "Mais, comment ferez vous pour embarquer vos troupes ſur la Mer Rouge?" "Nous y tranſporterons des vaiſſeaux en charpente." It appeared here, that the Republicans were bent at this time upon the invaſion of Egypt. Perhaps the term of paſſing to India, was only a pretext to get eaſier poſſeſſion of Egypt, as a prelude to the reſt. One would not think that this was a time to withdraw our attention from Egypt; to aboliſh even the office which was appointed especially to watch over this their ſo long recognized deſign!

"It is, however, true, that about this time I received an official letter, informing me, that his Majeſty, even four years before, had been adviſed, that the Office of Conſul in Egypt was become unneceſſary, and that of courſe the office from that time had been aboliſhed.

Who it was that could have given ſuch advice to his Majeſty it is not eaſy to conjecture, but the weakneſs and impolicy of it were fully demonſtrated by ſubſequent events. Mr. B. left Egypt in March 1798; and went to Patmos, and, from thence, to Chiſmé; where, he tells us; "The Greeks would come round me every night and dance the Carmagnole. The Turks were all contaminated: they would beg God's bleſſing on the arms of Paſwan Ogloû, the rebel: they were tired of their condition, they ſaid; it was time to be men." Mr. B. ſoon after repaired to Vienna, where he had an interview with that eminent Stateſman, Baron THUGUT,

"Who, from a very old date, has honoured me with his eſteem, I explained

to him the precipice to which the very throne of Conſtantinople was expoſed in the danger of Acri. The publick is not aware, perhaps, of the extent of that danger, and of the ſervice done to their country by the gallant handful of men who defended that place, and forced the flower of France to retreat. He ſaw and underſtood the danger, and applauded my conception and obſervation of theſe things: he ſaw, in the repreſentation of this danger realized to his mind, another train of dangers rolling, and accumulating as they roll along, more ſerious to the cauſe of order and of government than any thing before attempted. Bonaparte alluded to it upon his return to France, when addreſſing the Council from his uſurped throne, he ſaid to them, 'Now *beginneth* the æra of revolutions;" making light, in compariſon of what he had to do, of all that had been done before. It was by this unbounded diſplay of enterpriſe, of victory, of conqueſt, that he won the army to his cauſe. Mr. de Thugut appeared to me to have conſidered it with attention: he appeared to me to have underſtood it in its magnitude; he appears to me to have adapted himſelf to the policy which it impoſed!"

When it was reſolved, by our Government, to make a great effort for expelling the French from Egypt, Mr. Baldwin, who was then at Naples, received an invitation to accompany the expedition, which he, very patriotically, accepted.

"Here," he ſays, "I enter upon my compaign. The Reader will peruſe, at all events, in the following pages, effuſions of an arduous and patriotic turn of mind: he will ſee that I had calculated upon the invaſion of Egypt ſixteen years ago, as much from the ordinary fluctuations in the tide of power, as from the natural avidity of power in the boſoms of men. As the tide ebbs on one ſide, it muſt neceſſarily flow on the other. I conſider Egypt as conquered by the arms of England. I have attempted to do juſtice to the brave ſoldiers who conquered it. It is a queſtion now, whether we ſhould keep it? That we ſhould keep it appears to me to be a matter of neceſſity: that we ought to keep it, is to be ſeen in its worth; in its importance to the commerce; and in that, to all the other intereſts of the ſtate."

In this ſentiment we heartily concur; and if we had before harboured any doubt on the ſubject, the peruſal of this volume would effectually have expelled it from our minds. But Miniſters, with the ſame information before them, for all the facts in poſſeſſion of Mr. B. were early communicated to them, have thought proper to decide otherwiſe;—on what grounds it is impoſſible for us to conjecture! and to deprive the country of all the fruits of the ſplendid victories of our Fleets and armies!

Of the produce and commercial reſources of Egypt ſome idea may be formed from the following brief ſtatement:

"Were it needful, I could enter into a detail of the various productions of Egypt; but ſufficient for the preſent purpoſe may be to aver from obſervation of my own, that having ſupplied her natural wants, ſhe can ſend annually a thouſand ſhips abroad with her ſuperfluous productions.

"She is the magazine of all the trade of Yemen; the mart for all the coffee and rich gums of that proud territory: ſhe is the magazine to all the interior parts of Africa, producing gold duſt, ivory, ſenna, drugs; ſhe is the

the reſort of all the traders of the world: it ſeems a common centre of univerſal commerce: the coin of all the world is current here."

This country, we find, though acceſſible on all ſides, is yet capable of defence againſt the moſt powerful aſſailant.

"Egypt is acceſſible on all ſides, becauſe of the ignorance and want of diſcipline in its preſent poſſeſſors. All the avenues to it are open and unguarded.

"Alexandria has two ports. The old port, which is ſafe, and can contain as many ſhips as the greateſt power can ſend againſt it; and the New Port, which is unſafe, and exceptionable on many accounts. The entrance to both is from the wide ſea, offering no kind of ſhelter, or hardly anchoring ground until the ſhip is in the heart of the town. Caſtles properly diſpoſed to guard the entrance to theſe ports might defy all the powers of the globe.

"Aboukir is a ſmall port, Eaſt-north-Eaſt of Alexandria, of nearly the ſame deſcription in point of approach. The interval along the coaſt is rocky and dangerous. The Roſetta branch of the Nile is navigable to ſmall veſſels, but none of force ſufficient to cover a landing can approach it. All along the coaſt of the Delta is ſhoal to the Damiata branch, which admits of veſſels of greater burthen, but not of a capacity to force a footing againſt any well-directed reſiſtance; and further along the coaſt to Joffa and Acri is worſe. The boundary on the land Eaſtward, is a ſandy deſart; and following the line which ſeparates this deſart from the fertile land of Egypt, quite up to the meridian of Suez, has no habitable ſpot within an army's march of twelve days.

"At Suez we are vulnerable to a fleet; but Suez is ſeparated from the inhabited land by a deſart of three days' march; and a fortification calculated to defend the town and watering-place for forty days, would defeat the beſt efforts of an enemy; no fleet being able to contain ſtore of water for an army, after ſo long a voyage, that would ſupply a longer term; and none is to be found near enough to ſupply the indiſpenſable need of it.

"Purſuing this line of ſeparation in a parallel with the Red Sea, running ſouthward quite up to the latitude of Coſſir, there is no poſſible acceſs by ſea; and Coſſir, guarded by a fort, would equally repel all attacks on that ſide. Not a ſingle communication beſides, from the Red Sea to the inhabited land of Egypt, all the way ſouth to the cataracts; and above them are an inoffenſive race of people. On the oppoſite ſide of the Nile, beyond its fertile margin, all the way down to the Mediterranean Sea, are the great deſarts of Lybia, and Barca. This ſingular and invaluable ſituation is, from the defenceleſs condition it is in, expoſed to invaſion from the weakeſt of European adventurers: but a marſhaled power in poſſeſſion of it might be inexpugnable. The actual inhabitants would form to diſcipline, as the Indians, and be in a condition to contribute to its defence. They are robuſt and pliant, inured to fatigue, and very indifferent as to their condition in life."

In his 9th Chapter Mr. B. conſiders the importance of Egypt to France, and the ability of the latter to conquer the country.

"France, in poſſeſſion of Egypt, would poſſeſs the maſter-key to all the trading nations of the earth. Enlightened, as the times are, in the general arts of navigation and commerce, ſhe might make it the emporium of the world: ſhe might make it the *awe* of the Eaſtern world, by the facility ſhe would command of tranſporting her forces thither, by ſurpriſe, in any number,

and

and at any time; and England would hold her poſſeſſions in India, at the mercy of France."

Theſe obſervations, it ſhould be obſerved, were written in 1785.

In his Eſſay on the Plague, our author ſays, that "Peſtilential humour, which cauſeth the diſeaſe called the Plague, is an acid, and that it will quit the human body to fly to the oil which it prefers." And he cites various inſtances in which the external application of oil has cured perſons afflicted with the plague.

Copious as our extracts from this publication have already been, we cannot reſiſt the pleaſure of laying before our Readers, Mr. B.'s account of the landing of our troops in Egypt, of which he was an eye-witneſs. It diſplays heroiſm in its beſt form, engaged in the beſt of cauſes, and accompliſhing the beſt of purpoſes. It ſhews Britiſh valour, in a ſtate of proud pre-eminence, firm, dignified, invincible. It excites, in a Britiſh mind, the nobleſt of ſentiments; in a Britiſh boſom, the moſt gratifying emotions.

"At about day-light, the whole diviſion were arrived at the rendezvous; and here they were employed arranging their military requiſites until eight. It appeared, to our impatience, long. The French poſition, as to extent and appearance, I have delineated; but fortified as it was, and defended by four thouſand men, it might have reſiſted the world. I with that I had talent to deſcribe it to you; for having ſeen the diſplay of its effects upon the landing, from ſo near and central a ſituation, I ought to be able to impreſs you with a proper idea of its force. The Commander in Chief ſaw it; but he viewed it with as much calm as the oppoſition ſeemed to be ſtern and difficult to ſurmount: and there, where there ſeemed to be moſt ſtrength, there did he determine to make his attack. I have been told, that it is the characteriſtic feature of his military life always ſo to do: and he did it—and he did well!

"The hour for moving forward at length came; the whole diviſion was immediately in motion: the right wing under the fire of the caſtle of Aboukir; the centre, under a ſand-hill near ſixty yards high, in the front and centre of the French poſition; and the left wing on the right of the French, leading from the principal ſand-hill to a low point, terminating at the entrance of the Aboukir lake. The ſpaces, from the extremities of the French poſition to the commanding hill in the centre, were interſperſed with inferior ſand-hills; and in the intervals between theſe ſand-hills were ſtationed infantry and artillery innumerable, to annoy us. All this ſcheme of fortification appeared to refer its bearings to the great ſand-hill in the centre, which, beſides the cannon which were mounted on it to defend it, was, on account of the natural difficulty in aſcending a yielding ſoil, deemed inacceſſible.

"Under this amphitheatre of hills and hillocks, forming gradations which may be compared to the ſeats in thoſe amazing ſtructures, and on which cannon at frequent diſtances all around were placed, as well as men, to annoy us, did our brave army advance. Not a Frenchman was to be ſeen; not in any array, nor on the beach; but by ſtealth from their concealments. Our flat boats, with about fifty men in each, were preceded by armed launches, to check the fire of the enemy; but they ſuffered our boats unmoleſted to advance, until the whole diviſion was within the arch

of

of the circle already deſcribed; then opened ſuch an hail-ſtorm of ſhot and ſhells of all dimenſions, from within the whole circumference of this arch, from front and flanks: ſuch an hail-ſtorm, I ſay, (for whoever ſaw the effects of a moſt dreadful hail-ſtorm upon the water, can alone conceive an idea of it) of ſhot and ſhells upon our boats, as nothing but the immediate hand of Providence could ſave from total ſubmerſion.

"Let a man figure to himſelf the effect of a ſingle ſhell ſtriking the water near a boat, and the columns of water it daſhes into the air before it, and then repreſent to himſelf the millions of theſe ſhot and ſhells, falling all around and among our army and boats, in quantity like hail; then be aſſured that only one of this ocean of boats was materially hurt by the percuſſion of a ſhell; and that none were ſubmerſed by the inundation of water upon them; and then let him ſay, if any thing but the immediate hand of Providence could ſave them.

"And let him conſider, that under this ſtorm, which is only conſidered as to its real effects; under this inceſſant ſtorm of ſhot and ſhells, and grape and miſſile of every denomination, filling the air with cloud, and ſulphur, and fire, and thunder, and ſmoke, and all the horrors of damnation fulminating about them, did our brave army advance: yes! advance! But how advance? Cooped up in boats like ſheep; their hands acroſs upon their breaſts; inactive, not inſenſible of the dreadful lot to which every man was helpleſsly expoſed; ſtill undaunted, undauntedly advance; and intrepid and impatient, gain at length the ſhore.

"There was, however, a moment in this proceeding like a pauſe, a very awful moment; it was the moment which coſt Major Ogle his life. I ſaw it from the poop of the Mondovi; and from the painful feeling it gave me, I felt myſelf ſhrinking from the horror of the ſcene: it was that point when

> ————Gone ſo deep in gore,
> As dangerous to retreat as wade quite o'er.

"I could not conceive the reaſon of this pauſe. I was trembling at the precipice which it preſented to our affairs; when obſerving the beach, I fancied that I ſaw ſome of our men on ſhore: I was ſeized with a convulſion of joy; I ſhouted—they are on ſhore! huzza, my boys, they are on ſhore! And all our ſhip's company huzzaed; and ſo the next; and ſo the boats: it had the effect of wildfire; it caught like an electric ſhock; the whole army ſhouted—huzza! huzza! huzza! huzza! and on ſhore they went.

"They formed, and up this inacceſſible hill, General Moore at their head. The French, on the top of the hill, were ſtaggered with this wonderful audacity: I ſaw them heſitate and look, and turn aſide; then ſtop and look again; not firing, as they might have done, with all the ſteadineſs and advantage of their ſituation; but having no feeling, but a ſenſe of their danger, they run. Our brave ſoldiers gained the ſummit, took ſome field-pieces from the enemy, and purſued them down the back of the hill to complete their diſperſion.

"If you will bear this picture in your mind; that is to ſay, our troops in poſſeſſion of this principal hill in the centre (from being at the bottom of the arch) in the rear of the enemy's whole poſition, you will catch immediately the deciſive effects of it; and give to the Commander in Chief a merit in his plan of attack, which to men not acquainted with this preconception of the reſult, muſt appear the moſt daring, the moſt dangerous,

the

the moſt deſperate plan that ever was attempted and executed in the hiſtory of mankind.

"For the centre hill carried, all the ſupport of the enemy's flanks, referring to the centre, was cut off (See Plan, p. 161); and inſtead, they had the Engliſh playing upon them in their rear.

"It happened that in landing, our boats took a direction which brought them all on a front, and to the right of the French poſition. I attributed it to the dreadful fire of the caſtle flanking our right, which would neceſſarily give them a tendency to the left.

"On landing, the enemy poured down in torrents to the beach; they even ruſhed into the ſea, and killed our men in the boats: but our brave fellows were not to be overcome. They formed ſteadily as they kept jumping on ſhore, and fought under this diſadvantage like lions. They were charged by a body of cavalry; they broke this charge, and receiving continual ſuccours from the boats, they forced the enemy to give ground.

"It was at this moment of time that our right had gained the hill; for although there muſt be ſome diſtance in the deſcription, there was very little in the time of the actions. The French troops perceived it; and ſenſible of the check they were under by this event, were forced immediately to think of a retreat."

"Not more than two thouſand of our men were on ſhore, when they forced the enemy to give ground: but every ſtep was fought; was gained. And, at length, a victory (which will give a character to our army for conſtancy, reſolution, ardour, intrepidity, and valour, never to be obliterated) crowned their brow with honour.

"If every circumſtance could be drawn of this great day; if I could bring into the ſcene the various efforts of a generous people: the ſeamen; the ſpirit of our young officers, ſome of them only boys in age; the game they made of the danger; their enterprife in going up to the cannon's mouth; their effectual, their eſſential, their diſtinguiſhed co-operation, I could move you, perhaps, as I myſelf am moved, to weep, but whether I ſhall ſay for joy, or diſtreſs, or admiration, or pity, or what? or gratitude to ſuch men; or to Heaven for giving them victory? or what? I cannot ſay: I feel it and am overwhelmed. I cannot deſcribe it; for not half the eventful tale is here."

The Author's account of the ſubſequent operations in India is equally animated and intereſting; but for theſe, and for his farther remarks on the extreme importance of Egypt to this country, we muſt refer our readers to the Book itſelf, which we recommend as highly deſerving their attention.

Encyclopædia Britannica; or a Dictionary of Arts, Sciences, and Miſcellaneous Literature; conſtructed on a Plan, by which the different Sciences and Arts are digeſted into the form of diſtinct Treatiſes or Syſtems, comprehending the Hiſtory, Theory, and Practice, of each, according to the lateſt Diſcoveries and Improvements; and full Explanations given of the various detached Parts of Knowledge, whether relating to natural or artificial Objects, or matters Eccleſiaſtical, Civil, Military, Commercial,

mercial, &c. Including Elucidations of the moſt important Topics relative to Religion, Morals, Manners, and the Economy of Life: together with a Deſcription of all the Countries, Cities, principal Mountains, Seas, Rivers, &c. throughout the World; a General Hiſtory, ancient and modern, of the different Empires, Kingdoms and States; and an account of the Lives of the moſt eminent Perſons in every Nation, from the earlieſt Ages down to the preſent times. The third Edition, in Eighteen Volumes. 4to. Greatly improved. Edinburgh, printed for A. Bell and C. Macfarquhar. 1797.

Supplement to the third Edition of the Encyclopædia Britannica, or a Dictionary of Arts, Sciences and Miſcellaneous Literature. In two Volumes. 4to. Illuſtrated with fifty Copper-plates. By George Gleig, LL. D. F. R. S. Edinburgh, printed for Thomas Boner. 1801.

IT is an old and juſt obſervation, that the ſciences are ſo cloſely related to each other, that no man can greatly excel in any one of them, who has not ſome knowledge of the whole circle. To make any conſiderable progreſs in mechanical philoſophy without a previous acquaintance with mathematics every philoſopher knows to be impoſſible; and it is equally true, though perhaps not ſo generally known, that he who is a ſtranger to the laws of human thought, will never explain accurately the laws of corporeal motion. That a knowledge of natural hiſtory is neceſſary to the mechanical philoſopher is ſelf-evident; for how can the phœnomena be arranged, and the laws which regulate them aſcertained by him, who knows not what phœnomena exiſt?

Chemiſtry is a ſcience as yet in its infancy, but its connection with natural hiſtory is obvious; and the improvements which have been made in it within theſe laſt forty years, whilſt they evince the importance of juſt thinking, give us reaſon to hope that the time will come when mathematics may be employed to illuſtrate the laws which regulate its phœnomena.

Thus we ſee the mutual and inſeparable relation of mathematics, metayhyſics, natural hiſtory, mechanical philoſophy and chemiſtry; and were we to purſue this train a little farther, we might eaſily ſhew that every object of importance which can occupy the mind of man is ſome how related to one or other of theſe ſciences. The knowledge of the phyſician, for inſtance, as far as it can be called ſcience, is certainly connected with natural hiſtory, mechanical philoſophy, and chemiſtry; and the man, who has never ſtudied the laws of human thought, nor attended to the workings of his own heart, may read the holy Scriptures with the cloſeſt attention, if ſuch a man can pay cloſe attention to any thing, but will certainly never become a uſeful Divine.

Arts,

Arts are but ſciences reduced to practice; and the knowledge of language is uſeful only as it lays open to us the arts and ſciences of different ages and countries, and as the acquiſition of it expands the powers of our own minds. That the acquiſition of a poliſhed language does expand the powers of the mind will be queſtioned by no man who is acquainted with the general principles of grammar; for the inveſtigation of theſe principles carries us far into the ſciences of logic and metaphyſics.

This intimate and mutual relation of all the branches of human knowledge ſuggeſted, at an early period, the utility of general compilations, to which the name of *Encyclopædia* might have been properly applied; and the work, which is known by the title of Pliny's Natural Hiſtory, is in truth a Cyclopædia of the phyſical ſciences, which, during the reigns of Veſpaſian and Titus, were cultivated at Rome. Had the works of Ariſtotle and of Varro come down to us entire, we ſhould in them likewiſe have enjoyed the benefit of two antient Encyclopædias of a wider range, and, therefore, of greater value than the compilation of Pliny; but unfortunately for ſcience by far the greater part of the works of the moſt learned Roman, as well as ſome of the moſt uſeful writings of the moſt learned Greek have periſhed in the wreck of ages. Even during the period of Monkiſh ſuperſtition, the utility of general compilations of ſuch branches of knowledge as were cultivated, ſeems to have been well underſtood; and the *ſentences* of Peter Lombard, as well as the *ſums* of Thomas Aquinas, in which 2,654 articles are diſcuſſed, may be conſidered as Encyclopædias of thoſe ſciences, if ſciences they can be called, which were comprehended under the general title of *Scholaſtic Theology*.

The arrangement of the antient Encylopædias differed, indeed, widely from that of the works known among the moderns by the ſame name. The follower of Ariſtotle adopted of courſe, the arrangement of the Categories; and he wou'd have rejected with indignation the very propoſal of giving a general view of arts, ſciences, and literature, in an order ſo unphiloſophical as that of the alphabet. This arrangement, which is the invention of the moderns, has, indeed, been cenſured by men who had little veneration for the categories or their author; but experience has evinced its utility, and an able vindication of it, when properly conducted, will be found in the preface to the work before us. Dictionaries of ſcience, like dictionaries of language, are to be occaſionally conſulted, not regularly read; or when they aſpire, like the Encyclopædia Britannica, to teach the elements of the various arts and ſciences, the learner is not expected to apply himſelf to the ſtudy of thoſe arts and ſciences ſucceſſively in the order in which their names occur in the alphabet. He may ſtudy geometry before Algebra, and mechanical philoſophy before anatomy or chemiſtry.

Who

Who firſt conceived the idea of publiſhing a general view of ſcience and literature in the form of a dictionary, it would not perhaps be eaſy to aſcertain; but the firſt work in that form, which attracted much notice, was the *Cyclopædia* of Mr. Ephraim Chambers publiſhed in two volumes folio, in 1728. Its ſucceſs, which was deſervedly great, probably ſuggeſted to Voltaire, D'Alembert, and Diderot, the idea of their famous *Encyclopædie*; a compilation through which much ſcience is unqueſtionably diffuſed, but that ſcience ſo contaminated with licentious doctrines in morals, in politics, and in religion, as to render the work perhaps the moſt pernicious that ever iſſued from the preſs. The whole civilized world now feels and will long feel the miſerable effects of the diſorganizing principles propagated through Europe by the firſt French *Encyclopædie*, and by its offspring the voluminous *Encyclopædie methodique*.

From licentiouſneſs the Cyclopædia of Chambers was free, and in this country it maintained its ground without a rival, till about forty years ago, when a new dictionary of arts and ſciences, in three very large volumes octavo, was publiſhed by a bookſeller of the name of Owen. A work pretending to exhibit a view of the circle of the ſciences within limits ſo narrow, the reader will eaſily conceive to have been far from perfection; but if Mr. Owen's Cyclopædia had many defects, it poſſeſſed likewiſe much merit. It is now forgotten; but it is our duty to recall it from oblivion, becauſe it ſeems to have formed the baſis of the Encyclopædia Britannica, and to have ſuggeſted even that improved arrangement, for which Meſſrs. Bell and Macfarquhar wiſh to aſſume a merit to themſelves. Compared with the great work before us it is, indeed, a trifling publication; but the *firſt* edition of the *Encyclopædia Britannica*, which was publiſhed in three volumes quarto, has no juſt claim to ſuperiority over the three octavo volumes, of which it can be conſidered only as an expanſion. Mr. Owen's dictionary contains, it is true, no *regular ſyſtems* of ſcience; but under the general title of each ſyſtem it enumerates in order the various articles which compoſe that ſyſtem, whilſt it treats thoſe articles ſeparately in a very luminous manner, and ſhews their mutual connection as well as their mutual dependence. To fill up theſe general outlines either by bringing together the various articles comprehended under each general title, or by procuring new ſyſtems to be compoſed, was ſurely no arduous taſk; and this is all that was done by the conductors of the firſt edition of the Encyclopædia Britannica.

By this detail we mean not to detract in the ſmalleſt degree from the real merit of thoſe men. What they performed is perhaps the greateſt improvement that has ever been made in the arrangement of a dictionary of arts and ſciences; but juſtice imperiouſly commands us to declare that they advanced but one eaſy ſtep farther than the conductors of Owen's dictionary, towards that point, to which the progreſs of both was directed. They completed the plan which their

predeceſſors

predeceſſors had ſketched. Of that plan we have the following accurate account in the general preface to the work before us.

"The original compilers of the Encyclopædia Britannica were fully aware of the inconveniency inſeparable from a mere *dictionary* of arts and ſciences; and they reſolved to conſtruct their own work upon a plan from which it might be completely removed. They were equally appriſed with their predeceſſors of the utility of explaining by itſelf every technical term, and of illuſtrating every particular topic, in the wide circle of the arts and ſciences; but they were at the ſame time ſenſible, that it is only by thinking in method, and reducing their ideas to the order of nature, that mankind can make any progreſs in uſeful knowledge. To accompliſh, therefore, effectually what Mr. Chambers by means of a prefatory ſcientifical analyſis attempted in vain, they endeavoured to give a compendious, yet clear and ſatisfactory, account of the ſeveral arts and ſciences under their proper denominations, whilſt the ſubordinate articles in each were likewiſe explained under their technical terms. Theſe ſubordinate articles they divided into *three* kinds; of which the *firſt* conſiſts of ſuch as, independent of particular ſyſtems, admit of a full and complete illuſtration under their proper names; the *ſecond*, of ſuch as require to be partly diſcuſſed under the ſyſtems to which they belong, and partly under their own denominations; and the *third*, of ſuch as appertain to ſyſtems of which all the parts muſt be elucidated together. Articles of the *firſt* kind admit of no references; thoſe of the *ſecond* being only partially explained under their proper denominations, demand references to the ſyſtems where the illuſtrations are completed; and thoſe of the *laſt* are wholly referred to the ſyſtems of which they are conſtituents."

Such, we are told, has been the arrangement of the arts and ſciences in every edition of the Encyclopædia Britannica; and it is unqueſtionably a good arrangement, though we cannot help thinking it ſuſceptible of improvement. The *ſecond* claſs of ſubordinate articles, which, it is here ſaid, *require* to be *partly* diſcuſſed under the ſyſtems to which they belong, and partly under their own denominations, ought ſurely to have been omitted; for there are no branches either of ſcience or of art, which require to be treated in this manner. Whatever conſtitutes the component part of a ſyſtem can be treated clearly and ſcientifically only in that ſyſtem; and, if it be ſo treated, to introduce it again under an individual denomination can ſerve no other purpoſe than to ſwell uſeleſsly the bulk of the volumes. If for the ſake of theſe *hermaphroditical* articles, certain *parts* of the ſyſtems be deſignedly left incomplete, the ſyſtems themſelves will be likewiſe incomplete, and the advantages of the arrangement in ſome meaſure abandoned. Such too will be the caſe, if, for the ſake of multiplying the number of articles *apparently* ſyſtematical, an extenſive ſcience be broken into parts, and thoſe parts treated ſeparately as if they were ſo many diſtinct ſyſtems themſelves. This neceſſarily occaſions confuſion, repetitions and omiſſions, as any man, converſant with the ſubject, will ſoon be convinced by reading with attention, in the work before us, the articles *Catoptrics*, *Dioptrics*, *Microſcope*, OPTICS, and *Teleſcope*. The ſubjects comprehended under theſe terms, except perhaps

perhaps the mere *mechaniſm* of the inſtruments, ought all to have been diſcuſſed, in the order of ſcience, under the generic term OPTICS, and the ſubordinate articles to have conſiſted of nothing more than definitions of the terms *Catoptrics*, *Dioptrics*, &c. with accurate references to the general ſyſtem.

By mere accident it has, indeed, proved fortunate for the purchaſers of the third edition of the Encyclopædia Britannica, that theſe *middle* articles had a place in its arrangement. It appears, from the preface, that Mr. Colin Macfarquhar, one of the proprietors, had the ſole care of compiling the work; and that, with the aid of a very few literary friends, he brought it down to the article MYSTERIES in the twelfth volume, when he was unexpectedly cut off in the 48th. year of his age. Of this gentleman we have here a very pleaſing picture; but though repreſented by the partial pen of friendſhip as eminently qualified for ſuperintending the publication of a new dictionary of arts, ſciences, and literature, he does not appear to have been a man of profound ſcience or of much erudition. He may have been a natural *hiſtorian*; but we muſt beg leave to queſtion his knowledge of natural and moral *philoſophy*. Hence ſome of the articles in the earlier volumes, publiſhed in the form of ſyſtems of ſcience, are extremely defective, and ſuch as a philoſopher would either have greatly improved, or entirely rejected.

Upon the death of Mr. Macfarquhar the care of compiling the work and ſuperintending the publication was committed to the Rev. Dr. Gleig of Stirling, who had written for it various articles, and ſeems to have been more reſpected by its former Editor than all his other literary correſpondents. That reſpect was probably merited; for in the hands of Dr. Gleig the Encyclopædia ſoon aſſumed a more ſcientific appearance; and was adorned by the contributions of more eminent writers than thoſe by whom Mr. Macfarquhar ſeems to have been aſſiſted. The new conductor could not, indeed, improve the plan which had been formed by his predeceſſor; but, with the aid of ſuch friends as profeſſor Robiſon of Edinburgh, he could execute that plan in a more maſterly manner.

"Availing himſelf, as he ſays, of its *excellence*, he took the opportunity, when he found any ſyſtem ſuperficially treated, to ſupply its defects under ſome of the detached articles belonging to it;" and thus did thoſe articles, which ought to have had no place in a work pretending to a ſcientific arrangement, become of ſingular utility, merely from the circumſtance of the later volumes being under the ſuperintendance of a man of more ſcience than he who conducted the publication of the former. Dr. Gleig, indeed, ſeems to conſider thoſe detached articles, which we have called *Hermaphrodites*, as eſſentially contributing to the perfection of the *plan*; but for the reaſons already aſſigned, we cannot adopt his opinion. We admit that the defects of the article HYDROSTATICS are, as he ſays, in a great meaſure ſupplied under the ſeparate titles RESISTENCE *of Fluids*, RIVER,

SPECIFIC *Gravity*, &c. but ſurely the philoſophy of fluids would have been rendered more intelligible, had the valuable diſquiſitions contained in theſe ſubordinate articles been all properly ranged in one ſyſtem of ſcience.

The Encyclopædia Britannica is a dictionary not only of arts and ſciences, but alſo of miſcellaneous literature; of *mythology*, of *biography*, of antient and modern *hiſtory*, and of *geography*. Theſe articles give it an undoubted ſuperiority over any prior collection of the ſame kind. "The lives and characters of ſuch perſons as have excelled in the arts either of peace or of war, of ſuch as have diſtinguiſhed themſelves either on the theatre of action or in the receſs of contemplation," are a valuable and pleaſing addition to ſuch a work; but we are not quite convinced of the propriety of filling its pages with deſcriptions of inſignificant towns and villages. The author of the preface appears to have been aware of this remark;

"But were it known, ſays he, how many of ſuch places we have excluded from our work, though recommended to us by ſome of our moſt obliging correſpondents, thoſe who reflect upon the different taſtes of mankind, and conſider that we wrote for the public at large, would forgive us for having occaſionally employed a few ſentences in the deſcription of others, which, whatever be their real importance, could not have been omitted without diſappointing a very numerous claſs of readers."

Perhaps this ought to be ſuſtained as a ſufficient apology for having done *too much* in the geographical department; for a publication of ſuch magnitude and expence as that of the Encyclopædia Britannica could not have been carried on by two individuals had it not been adapted to the taſte, and in conſequence, obtained the patronage of the public at large.

The hiſtorical articles in this work are extremely valuable; but it was not judicious to bring them down to the period of its publication. Of this Dr. Gleig ſeems to have been ſenſible, when, in the preface to his Supplement, he ſaid; "The account of the French REVOLUTION, and of the wars which it has occaſioned, has been continued by the ſame gentleman by whom that account was begun in the Encyclopædia; and, owing to the cauſe aſſigned in the article, probably with the ſame merits and the ſame defects." The merits and defects of that important article, together with the cauſe to which its defects are attributed, ſhall be noticed afterwards; but it is proper to obſerve here that the introduction of ſuch an article was rendered inevitable by Mr. Macfarquhar, who, from the hiſtory of FRANCE had referred to REVOLUTION for a continuation of the ſubject, on which he had juſt entered.

Upon the whole, we conſider the plan of the Encyclopædia Britannica as excellent, though not abſolutely perfect; and as doing honour to thoſe by whom it was formed. When a new edition ſhall be called for, proper attention will no doubt be paid to our hints; eſpecially

eſpecially as Dr. Gleig himſelf ſays that "experience has led him to think that the plan is ſuſceptible of ſuch improvements as would enable the principal Editor to carry the work *nearer* to perfection even with leſs trouble to himſelf." The experience of ſuch a man is entitled to the utmoſt deference from the proprietors, who will be juſt neither to themſelves nor to the public, if they neglect to profit by it, though we heartily agree with him, that "the purchaſers of the third edition and of his Supplement need not regret the want of any improvements, which can be made in the arrangement of a fourth edition."

(*To be continued.*)

Silva; or, a Diſcourſe of Foreſt Trees, and the propagation of Timber in his Majeſty's Dominions; as it was delivered in the Royal Society, on the 25th. of October 1662; *upon Occaſion of certain Queries propounded to that illuſtrious Aſſembly, by the Hon. the principal Officers and Commiſſioners of the Navy: together with an hiſtorical Account of the Sacredneſs and Uſe of ſtanding Groves.* By John Evelyn, Eſq. F. R. S. with Notes, by A. Hunter, M. D. F. R. S. L. and E. the third Edition. Two Volumes. 4to. Mawman. London. 1801.

EVELYN the original author of this work was eminent for his abilities, for philological and phyſical knowledge, for attachment to his church and king; and in oppoſition to the puritanical innovators of that time might be very properly ſtyled a firm and zealous ANTI-JACOBIN. Patronized by Charles I. he ſupported the cauſe of that virtuous and unfortunate Prince, but when he found the active efforts of loyalty unavailing in England, againſt the revolutionary torrent, he retired into foreign countries, continued his literary and ſcientific purſuits, and afterwards, returning, in retirement and ſecluſion proſecuted his ſtudies, until a proſpect appearing of the King's reſtoration, he quitted philoſophy for politics, and during the year 1659 publiſhed ſeveral ſtrong and impreſſive works beneficial to the regal cauſe. Seated on the throne of his anceſtors, Charles remembered the ſupporter of his injured father, and the vindicator of his own trampled rights. At the inſtitution of the Royal Society, 1662, Evelyn was appointed one of the firſt fellows and members of the Council. Combining now philoſophical reſearch with political economy he wrote his Diſcourſe on Foreſt Trees both to explain the botanical nature, the moſt efficacious culture of the plants, and the various uſes of the trees; as a motive to the application of the labour and ſkill which he inculcated, exhibiting the beneficial reſult. Accurate ſtatiſtical accounts of either phyſical or moral ſubjects preſented at different periods anſwer in a conſiderable degree the purpoſes of hiſtory in marking out ſets, progreſs and exiſting effects

ſo as to lay the foundation for future improvements. For purpoſes of neceſſity, accommodation, national ſecurity, and defence for private and public utility, the propagation of timber is highly important to Britons. Mr. Evelyn, by his Diſcourſe, tracing trees from the firſt ſeed and plant, through all their applications uſeful or elegant, contributed more than any ſingle individual to the increaſe of timber in England.

His clear delineations and comprehenſive deſcriptions of the reſpective plants and timber conſtitute as comprehenſive and complete a ſtatiſtical account of that ſubject as it was known when he wrote Mr. Hunter's edition ſubjoining to Evelyn's text a regular ſeries of notes and illuſtrations, conſtitutes a ſtatiſtical account of that ſubject in its botanical and agricultural, and to a certain degree its political relations, in the preſent age. From comparing the two the reader may collect the changes and improvements which the eighteenth century has produced; and infer farther advances that may be made in the cultivation of ſo valuable a ſubject. The author by ſome introductory obſervations on trees in general, on ſoil, air, and water by which they are nouriſhed, conducts his reader to the ſpecies moſt important for human uſe. He explains the proceſſes and effects, ſemination and plantation, and in the greater number of caſes gives his judgment in favour of the former mode of culture. Mr. Evelyn obſerved the analogy between vegetable and animal generation, the foundation afterwards of Linnæus's ſexual ſyſtem; which more recently ſerved as the baſis of Darwin's reveries; innocent and amuſing extravagance, ſo far as they merely repreſent the love ſonnets of languiſhing cabbages, the ardent heat of onions, and the cloſe embraces of brambles; but noxious when he leaves the fructification of trees for the fructification of political revolutions. Marking the general differences of trees, he claſſes them by their more ſpecial diſtinctions, the chief ground of their claſſification is what they produce. The glandiferæ, oaks, and ilexes, yield acorns, and other uſeful excreſcences. The maſh-bearers are the beach, and ſuch as include their ſeeds and fruit in rougher huſks, as the cheſnut tree, &c. The walnut, haſel, avelans, &c. are the nuciferæ. To the coniferæ, reſiniferæ, and ſquamiferæ, belong the whole tribe of cedars, firs, pines, &c. Apples, pears, quinces, and ſeveral other edulæ fruits, peaches, apricots, plums, &c. are reduced to the pomiferæ. The bacciferæ are ſuch as produce kernels, ſorbs, cherries, viz. holley, bay, laurel, yew, juniper, elder, and all the berry-bearers. The geniſtæ in general, and ſuch as bear their ſeeds in cods, come under the tribe of ſiliquoſæ. The lanuginoſæ are ſuch as bed their ſeeds in a cottony down. The aſh, elm, tilia, poplar, horn-beam, willow, ſalices, &c. are diſtinguiſhed by their keys. Tongues, ſamera, pericarpia, and theca, ſmall, flat, and huſky ſkins including the ſeeds as in ſo many ſoliols, bags and purſes, fine membranous caſes, catkins, palms, juluſes, &c.

The

The oak, firſt of foreſt trees, demands the attention of Britons. After a very full didactic account of the culture and growth of this noble tree, he comes to its applications.

"The land and ſea," he ſays, "do ſufficiently ſpeak for the improvement of this excellent material; houſes and ſhips, cities and navies are built with it, and there is a kind of it ſo tough, and extremely compact, that our ſharpeſt tools will hardly enter it, and ſcarcely the very fire itſelf, in which it conſumes but ſlowly, as ſeeming to partake of a ferruginous and metalline ſhining nature, proper for ſundry robuſt uſes. It is doubtleſs, of all timber hitherto known, the moſt univerſally uſeful and ſtrong, for though ſome trees be harder, as box, cornus, ebony, and divers of the Indian woods, yet we find them more fragil, and not ſo well qualified to ſupport great incumbrances and weight; nor is there any timber more laſting, which way ſoever uſed."

Although from the profeſſion and character of Mr. Hunter it might have been expected that almoſt an excluſive attention would have been beſtowed on trees, as ſubjects of botany; yet his annotations though commencing with botany include the culture of trees as fully as their reſpective nature and conſtituents. The following remarks well deſerve the attention of landed proprietors.

"An opinion generally prevails, that good land ſhould always be employed in meadow, paſture, and tillage. and that none but the barren and rocky ſoils ſhould be planted. Such an idea is by no means founded on truth, as it may be demonſtrated, that good land lying remote from town, and near a navigable river or canal, will yield a better profit when planted, than if it had been employed in paſturage and tillage. There is, I confeſs, ſome difference, when we conſider that in the one caſe, the profits are annual and ſmall, and in the other diſtant are large, which circumſtance muſt materially affect the inclinations of ſome people; but a true patriot, and all planters are patriots, will forego the profits, and reſt ſatisfied with having handed down to poſterity a bleſſing of ineſtimable value. Full of this idea, the patriot will ſet apart ſome good land for the generous purpoſe of raiſing timber, which at ſome future period may be employed in building ſhips for the advancement of our commerce, and the ſecurity of our iſland.

"Let India boaſt her plants, nor envy we,
The weeping amber and the balmy tree;
While by your oaks the precious loads are born,
And realms commanded which thoſe trees adorn."

"When a large tract of land is deſigned for wood, eſpecially if it be of an indifferent quality, it may be advantageous to attend to the following method which was recommended to me by a gentleman long converſant in the practice of raiſing woods. But it muſt be obſerved, that this method can only be complied with in places where the plough can be introduced. Plough the whole in October or November, and in the following ſpring plough and harrow ſo as effectually to deſtroy the turf. The land being reduced to an excellent tilth, ſow it with turnip ſeed about the third week in June, and when the plants are ſufficiently advanced let them be care-

fully hoed, which operation muſt be repeated at a proper interval. After this, the crop, if poſſible, ſhould be eaten upon the ground by ſheep. Upon the ſame land, another crop of turnips ſhould be taken the ſucceeding year; after which the ground will be in clear and excellent condition for receiving the acorns and ſeeds of foreſt trees. Early in the ſpring, upon one ploughing, ſow one buſhel, or three pecks of oats, and at the ſame time ſow the neceſſary quantity of acorns, cheſhnuts, aſh-keys, beech-maſh, fir-ſeeds, &c. After this, let the whole be harrowed to cover the ſeeds. As in all extenſive tracts there are a variety of ſoils, it will be moſt judicious to ſow the different ſeeds upon ſuch parts as are moſt ſuitable to their reſpective natures. In this manner an extenſive wood may be raiſed at a ſmall expence, as the turnip and oat crops will pay the expence of ploughing, ſeed, rent, and incidental charges. The tender plants being nouriſhed, warmed, and protected by the oat ſtalks, will make vigorous ſhoots, and, having no weeds to ſtruggle with the firſt ſummer, will puſh forward with amazing vigour. As the land ſown in this manner will be fully ſtocked with plants, the feet of the reapers employed in cutting down the oats will not materially affect the ſeedling oaks, which before the autumn will have made a conſiderable progreſs."

In the Editor's Notes upon Oak, there is a very valuable account of the Duke of Portland's modes ſo ſucceſsfully employed in his very extenſive plantations. To theſe agricultural remarks the Annotator ſubjoins the following political ſtatements and patriotic inculcations.

"Having thus deſcribed the moſt approved methods of raiſing woods and plantations from the Acorn and the Nurſery, I ſhall now proceed to conſider the neceſſity of reducing them to immediate practice. And, firſt, I ſhall obſerve, that the cutting down of all kinds of wood is become ſo general, that unleſs ſome effectual remedy be ſoon applied, it is more than probable that very little full grown timber will be left in this iſland for the uſe of the ſhip-builder. The ſimple apprehenſion that this nation will, at ſome diſtant period, feel this great calamity, cannot but occaſion ſome uneaſineſs in the minds of thoſe who wiſh well to their country. But when the moſt ſerious and poſitive proofs can be produced, that, at this very moment, the royal navy is in want of that ſupply, how juſtly are our fears increaſed!—and with what zeal ought we to join in warding off the impending danger. In the year 1763, Mr. Roger Fiſher, an eminent ſhip-builder at Liverpool, actuated by a very laudable ſpirit for the intereſt of his country, laid before the public a number of original letters written by perſons converſant in the purchaſe of ſhip timber in almoſt every country in this kingdom. In 1771, the Hon. Auguſtus Hervey deſired theſe letters to be republiſhed which was accordingly done; and much about the ſame time Mr. Fiſher received a ſummons, to attend a Committee of the Houſe of Commons, before whom he gave a faithful narrative of what he perſonally knew of the then ſcarcity of oak-timber. In conſequence of his examination and other informations exhibited by creditable dealers in wood, an act was obtained to encourage the growth of timber upon Commons and waſte-lands: but how far the inclinations of the people have co-operated with the wiſdom of the Legiſlature I am unable to determine. As an inducement to raiſe plantations of uſeful timber, I ſhall here obſerve, that many of the ſhips which gave laws to the whole world in the laſt war, were conſtructed from oaks planted ſoon after the publication of Mr. Evelyn's Silva? and I

flatter

flatter myſelf, that the preſent republication will be the means of raiſing the ſame virtuous and patriotic ſpirit. We have juſt before us a princely example: his preſent Majeſty has, with royal munificence, ordered a nurſery, conſiſting of twenty acres of land, to be formed upon the Foreſt of Knareſborough, to which the tenants of the Crown are to have unlimited acceſs for the purpoſe of ſupplying themſelves (gratis) with young oaks, and all ſorts of trees proper for the foreſt."

From the oak our author and his learned attendant proceed to other trees; beſtowing on them reſpectively an attention proportioned to their rank in the vegetable kingdom and their utility for the purpoſes of life. In his annotations on Mr. Evelyn's account of the Maple-tree, Mr. Hunter gives an account of the ſugar Maple which grows in great numbers in the United States of America. The ſugar extracted from this tree, as the Annotator informs us, is deſcribed by chemical and medical ſcholars as better than that which is made in the Weſt Indies. It is prepared in a ſeaſon when not a ſingle inſect exiſts to feed upon it, or to mix its excretions with it, and before a particle of duſt, or of the pollen of plants, can float in the air. The ſame obſervation cannot be applied to the Weſt India ſugar. The inſects and worms which prey upon it, and, of courſe, mix with it, compoſe a page in a Nomenclature of Narural Hiſtory. The ſuperior purity of the Maple ſugar is farther proved by its leaving a leſs ſediment when diſſolved in water, than the Weſt India ſugar.

"It has been ſuppoſed, that the Maple ſugar is inferior to the Weſt India ſugar in ſtrength. The experiments which led to this opinion, I ſuſpect, have been inaccurate, or to have been made with Maple ſugar prepared in a ſlovenly manner. I have examined equal quantities, by weight, of both the grained and the loaf-ſugar, in hyſon tea, and in coffee, made in any reſpect equal by the minuteſt circumſtances that could affect the quality or taſte of each of them, and could perceive no inferiority in the ſtrength of the Maple-tree. Sugar affords the greateſt quantity of nouriſhment, in a given quantity of matter, of any ſubſtance in nature; of courſe it may be preſerved in leſs room in our houſes, and may be conſumed in leſs time, than more bulky and leſs nouriſhing aliment. It has this peculiar advantage over moſt kinds of aliment, that it is not liable to have its nutritious qualities affected by time or the weather: hence it is preferred by the Indians in their excurſions from home. They mix a certain quantity of Maple ſugar, with an equal quantity of Indian corn, dried and powdered, in its milky ſtate. This mixture is packed in little baſkets, which are frequently wetted in travelling, without injuring the ſugar. A few ſpoonsful of it, mixed with half a pint of ſpring water, afford them a pleaſant and ſtrengthening meal."

Having traced the nature and uſes of trees, he proceeds to the infirmities to which vegetables as well as animals are ſubject.

"Whenever our trees and plants fail and come ſhort of the fruit and productions we expect of them, (if the fault be not in our want of care,) it is certainly to be attributed to thoſe infirmities to which all elementary things are obnoxious, either from the nature of the things themſelves, and in themſelves, or from ſome outward injury, not only through their being

unſkilfully cultivated by men, and expoſed to hurtful beaſts, but ſubject to be preyed upon and ruined by the moſt minute and deſpicable inſects; beſides other caſualties and accidents, whatever is exitial to men is ſo to trees."

The Annotator exhibits an accurate analyſis of plants; and in the ſeveral conſtituents finds the cauſes and ſymptoms of the infirmities, in order to ſhew the regimen and medicine. In the various illuſtrations of vegetable economy, both the Author and Annotator, eſpecially the latter, loſe no opportunity of ſhewing the wiſdom of God in the creation and government of the world. Speaking of the generation of plants, he takes a view of generation in general, and in overturning the doctrine of equivocal generation he ſays,

"It is well known that the antients ſuppoſed two ſorts of generation; to wit, equivocal and unequivocal. This latter, they ſaid, took place when any thing was produced from it proper egg or matrix; the equivocal, when any living thing was generated fortuitouſly, or by chance, from the confuſed mixture of particles. But all ingenious men of this age, who have imbibed the ſound principles of natural philoſophy and natural hiſtory, have long ago rejected this ridiculous opinion. God, at the firſt, gave to every living thing its own proper ſeed; and to each a tendency of propenſity to propagate its ſpecies: and eſtabliſhed this firſt and great law to remain unalterable—increaſe, and multiply."

If from putrefaction, and the heat of the ſun, living creatures and plants could be produced, it would have been needleſs, and, conſequently, highly unworthy of the Supreme Being, to have created ſo many and ſo amazingly curious veſſels for the preparation of the ſeed; for in that caſe putrefaction would be equivalent to creation: and if every minute inſect and other animal could be produced from putrefaction, and hatched by the heat of the ſun, why might not horſes, elephants, and other large animals, be produced in the ſame way? For in large bodies the mechaniſm is eaſier as the matter is more manageable; but in ſuch minute inſects, and, as we may ſay, ſuch nothings, what wiſdom, what power, what inexplicable perfection is diſplayed, ſince nature is never more complete than in her moſt minute works! He muſt be void of underſtanding who does not perceive the abſurdity of equivocal generation, when he ſees a body made with ſuch wonderful art, and adorned with ſo many thouſand pipes and canals, that no mechanic, even the moſt perfect of mortals, can find out all the contrivance, much leſs imitate this wonderful fabric; yet can, as it were by a wilful miſtake, ſay, that he believes all thoſe things were made by a fortuitous and confuſed concourſe of atoms.

Having finiſhed the diſcourſe upon trees themſelves, the author gives a ſhort ſketch of the Villas and other places wherein foreſt-trees had been moſt ſucceſsfully cultivated in his time. In a note to the preſent edition we are told,

"That many of the plantations, lately made in Sherwood foreſt, have names given them, with a view to commemorate the ſignal victories obtained by our gallant Admirals. One grove is named the Howe plantation. Another

Another is called the Spencer plantation. About a mile from thence, on the right hand ſide of the road, ſtands the Nelſon plantation, in honour of the ſplendid victory obtained over the French Fleet at the mouth of the Nile by Lord Nelſon. Contiguous to this is the St. Vincent Plantation, in commemoration of the ſignal victory obtained by Earl St. Vincent over the Spaniſh Fleet. Adjoining is another plantation in honour of Sir John Borlaſe Warren's gallant behaviour on the coaſt of Ireland, and is called the Warren Plantation. On the right hand ſide of the coaſt-road to Papplewick, from Mansfield, is the Duncan Plantation, in honour of the victory gained by Lord Viſcount Duncan over the Dutch Fleet. In theſe plantations, pillars are erected with inſcriptions. Since this ſurvey, many extenſive incloſures have been made, and much waſte land has been planted by the Duke of Portland and other proprietors; to whoſe patriotiſm this nation is much indebted. The time will come when theſe oaks will be venerated by poſterity as monuments of Britiſh valour ſucceſsfully exerted in every part of the habitable globe, in defence of the happineſs and liberties of mankind."

The author mentions a variety of individual trees, of which not a few, it appears from the Annotator, have ſtood to the preſent age. Among theſe there was one oak near the gate of the water walk, at Magdalen College, whoſe branches, in Mr. Evelyn's time, were ſixteen yards from the ſtem. By a Note, it appears that the ſame tree was afterwards a peculiar favourite with Addiſon who placed a bench under its ſhade; and thence that it received the name of Addiſon's Oak. That the ſame tree ſtood till 1789, when it was blown down by a high wind.

The work is adorned with a number of plates repreſenting not only genera and ſpecies, but alſo individuals, for any reaſon diſtinguiſhed. As the original work preſents ſo clear and full an account of this very important ſubject of Natural Hiſtory and Political Economy in the ſeventeenth Century, this edition in the Annotations ſhews the many important improvements that had ſince taken place. Both together are replete with botanical, agricultural, and ſtatiſtical information, and highly deſerving the peruſal of either ſcientific or political readers. Subjoined to the Diſcourſe upon Foreſt Trees, there is a Diſſertation upon Earth, eſpecially as the ſubject for Huſbandry and Plantations. The Author purſues the ſame mode as in trees; he deſcribes the various ſpecies and their reſpective uſe, the defects to which they are reſpectively ſubject, with the remedies or means of repair.

"When the prolific virtue of the earth, from any cauſe decays, the great reſtorative is ſalt. It is ſalts which entice roots to affect the upper and ſaline ſurface of the earth, upon which the nitrous rains and dews diſcend; and the cauſe that ſome plants, the moſt racy and charged with juice of all other, (for ſuch is the vine) thrive ſo well amongſt rocks and pumices, and in whatever beſt maintains this vital pickle. It is ſalt which makes all covered and long ſhaded earth to abound in fertility, and renders the dung of pigeons, poultry, and other ſalacious corn-fed birds, ſo eminently effectual before the ſoil of horſes and other beaſts, in which leſs abounds as having leſs virtue to attract it. It is ſalt which reſuſcitates the dead and mortified

mortified earth, when, languiſhing and ſpent, by indulgence to her verdant offſpring, her vigour ſeems to be quite exhauſted, as appears by the rains and ſhowers which gently melt into her boſom what we apply to it; and for which cauſe all our compacts are ſo ſtudiouſly made of ſubſtances which moſt engender or attract it. It is ſalt which fertilizes and renders Egypt ſo luxurioufly fruitful after the inundations of the Nile; and the nitrous grounds of Jamaica, and other places, cauſe a ſtupendous growth of plants and trees."

We recommend this valuable work to our numerous Readers, but eſpecially to landed proprietors, deſirous of improving and beautifying their eſtates, and to political œconomiſts wiſhing to promote the growth of materials ſo beneficial to their country. The work is ornamented with very accurate Engravings.

A Collection of Facts and Obſervations Relative to the Peace with Buonaparte, chiefly extracted from the Porcupine, and including Mr. Cobbett's Letters to Lord Hawkeſbury. To which is added an Appendix, containing the divers Conventions, Treaties, State Papers, and Diſpatches connected with the Subject; together with Extracts from the Speeches of Mr. Pitt, Mr. Fox, and Lord Hawkeſbury, reſpecting Buonaparte, and a Peace with France. By William Cobbett. 8vo. Pp. 296. 6s. 6d. Cobbett and Morgan. London. 1801.

IN the widely extended conflict of opinions, and fluctuation of principle, which mark the preſent age in general, and this important epoch in particular; a conflict and a fluctuation in which the diurnal publications have participated more than any other, it is rather an extraordinary fact, that the Paper whence theſe Reflections are chiefly extracted, is the only Daily Paper in the kingdom which has preſerved its conſiſtency and remained firm to its principles. Newſpapers, as they are generally conducted, are no farther objects of criticiſm, than as they call for the reprobation of the moral writer, for their manifeſt tendency to vitiate the taſte, to pervert the underſtanding, and to corrupt the hearts, of their readers. The vaſt influence which they have imperceptibly acquired over the minds of the community, makes them an object of ſerious concern to the Stateſman, and renders the period to which the eſtabliſhment of that influence may be referred, an epoch in the annals of the country. They can no longer be regarded ſolely in a *political* point of view, in the confined import of the term, but muſt be conſidered as great religious and moral inſtruments, operating, with powerful effect, on the members of the State, and eſſentially affecting the moſt important intereſts of Society. Regarding them in this light, then, the only true and juſt light, is it of no conſequence, that they are, with very few exceptions, the immediate property, and, conſequently, ſubjected to the controul, of ſectaries of various denominations, all of them diſaffected to our religious and civil Eſtabliſhments, ſome of them perfectly indifferent,

ferent, and others abſolutely hoſtile, to all religion whatever? Is it of no conſequence, that, in their polluted columns, the cauſe of political diſaffection, of religious ſchiſm, of immorality, and of vice ſhould be openly pleaded; that, in defiance of the law, and in contempt of decency, ribaldry ſhould be ſubſtituted for humour, obſcenity for wit, and calumny for news? Exiſts there a Statesman who can view theſe things with indifference; who can ſee, without emotion, ſuch ſentiments and ſuch principles, widely diſſeminated throughout the country; or who can think, that a ſupport of the favourite projects of the Miniſter of the day is an ample compenſation for defects which, by contaminating the minds and hearts of every deſcription of people, ſtrike at the very root of ſociety? Were the age merely frivolous, theſe attempts to increaſe its frivolity, might, perhaps, be ſafely viewed with contempt, though certainly not unproductive of miſchief; but when it is notoriouſly vicious, any attempt to enlarge the ſphere of its vice, to communicate ſtrength to its worſt propenſities, ſhould be ſedulouſly watched; and no practicable means of repelling it ſhould be neglected by thoſe who, being entruſted with the reins of power, are imperatively bound to act as the guardians of the religious and moral principles of the country, in compariſon with, and as diſtinct from, which, all political regulations are trifling and inſignificant. Whenever the juſtice of this poſition ſhall be denied, or, though the principle be acknowledged, whenever the practice of the Government ſhall be at variance with it, the State will be rotten at the core, and its deſtruction inevitable, and not very remote. We have long conſidered the eſtabliſhment of Newſpapers, in this country, as a misfortune to be regretted; but, ſince their influence has become predominant by the univerſality of their circulation, we regard it as a calamity moſt deeply to be deplored. When that which gives *the tone* to the public mind is itſelf bad and corrupt, what muſt be the mind on which it operates? The lurking miſchief is at preſent concealed beneath a ſpecious guiſe, as was the *philoſophiſm* of French infidels, in the reign of Louis XVth; but, without unuſual exertions on the part of the Government, or the ſpecial interpoſition of Providence, the time is not far diſtant, when the fruit of the tree will arrive at maturity, and its poiſonous effects become manifeſt to the world.

Theſe obſervations have been extorted from us, partly by the fate of that paper whence the contents of the Book before us have been principally taken, and partly by the ſubject of the publication, which forcibly directs our attention to a renewed intercourſe with a country, in which the triumph of Jacobiniſm is complete, and in which vice, in all its various forms, has erected her fatal ſtandard. Of the PORCUPINE, we ſhall only briefly remark, that from its eſtabliſhment to the preſent moment, it has ſcarcely contained a paragraph which could raiſe a bluſh on the cheek of virgin baſhfulneſs; not a religious ſentiment which the Primate of the realm need be aſhamed to acknowledge; nor a political doctrine, which a Leſlie, or a Jones would

would have ſcrupled to adopt. It may indeed have occaſionally been ſubject to cenſure, for improper harſhneſs of language, and undue violence of attack; but where theſe errors can be fairly referred to that manly independence which is one of the beſt characteriſtics of a Britiſh mind, and to the indignation which ſuch a mind is too apt to experience at deſpicable degeneracy, profligate corruption, or abject ſervility, they are ſurely entitled to indulgence, though they may not be exempt from reproof. For a proof of the ability with which this Paper has been conducted, its Proprietors may ſafely reſt upon the "facts and obſervations" now collected for the public eye; and, indeed, the public voice, at leaſt in the Metropolis, has done them ample juſtice by a full and complete acknowledgement of their ſuperiority. Yet with theſe claims to protection and ſupport, the validity of which cannot be diſputed, they have, we underſtand, had the greateſt difficulties to encounter, and a moſt potent combination to reſiſt, the reſiſtance of which, without a counterbalancing patronage, muſt always be burdenſome, and moſtly ruinous. The fall of ſuch a Paper, inſtituted for the expreſs purpoſe of ſupporting the Conſtitution of our Government in Church and State, would diſplay ſuch an abſence of a virtuous and independent ſpirit, as would lead to the moſt unfavourable concluſions, reſpecting the ſtate of the country, at a time when the united energy and exertions of every individual it contains, are neceſſary to ſtem that torrent of vice and immorality which is now let in upon it, and which threatens to overwhelm it.

The firſt paper on the ſubject of Peace, in this collection, is dated on the 15th of June, when the writer ſtated the probability of peace, and predicted that it would be "viewed, with pleaſure, by the million;" his ſubſequent reflections, until the publication of the preliminaries, ſhew him to have been well acquainted with the diſpoſition and intentions of the Government; and the manlineſs with which he avows his diſſent from the Miniſters, (to whoſe *intentions* and to whoſe perſonal virtues, however, he does full juſtice) cenſures them for their weakneſs, and expreſſes his apprehenſions of the conſequences of this meaſure, can ſcarcely fail to enſure the approbation of all who are not abſolutely blinded by the prejudices of party. But in his cenſure of Miniſters, he never violates his reſpect for the Government, nor forgets, for a moment, his duty to his King; indeed, all his reflections ſeem to ſpring from an earneſt anxiety for the preſervation of that Government, and the ſafety of its lawful head. This Writer's idea of the Peace is perfectly conformable with our own.

"He muſt be woefully ignorant of the hiſtory of this country who knows not that no Stateſman who ever preſided over its council, at any *former* period, would have dared to ſubmit to ſuch conditions;—and it is clear to us that, even now, the hand that could ſign ſuch terms without trembling, muſt be guided either by the ſtouteſt heart, or the weakeſt head, in his Majeſty's dominions.

"As

"As to the *object* of the war, any attempt to disguise the truth is vain and unworthy of the nation. The fact is notorious, that, with a single exception, France has gained, and we have lost, every object of the contest. The exception to which we allude, is the favourite and avowed project of the French to revolutionize Great Britain. This the *war* has hitherto prevented;—but, whether its accomplishment will not constitute one of the *blessings* of *peace*, yet remains to be seen. Whether we consider the object to have been the imposition of a check upon French principles and French arms on the continent; or, as described in the comprehensive words of Mr. Pitt, indemnity for the past, and security for the future, we have equally failed in our efforts to attain it. It will scarcely be contended, that the possession of Ceylon and Trinidad are adequate indemnities for the enormous expence which we have necessarily incurred in supporting the war; or that, in the plighted faith of the Corsican Consul, an adequate security against those evils which we arm to resist and avert, has been obtained. The confession of this complete failure is humilitating: and the public declaration of it, by the conclusion of such a Treaty, can only be justified, as we before observed, by the absolute necessity of the case; a necessity which, no doubt, the Ministers will be prepared to prove to the satisfaction of Parliament.—Would to heaven that this were the *only* humiliation we had to encounter!

"The French, on the other hand, have, with the exception already stated, completely gained their object, by the enormous aggrandizement of their country, the subversion of ancient institutions, the destruction of established governments, the deposition of lawful monarchs, the acquisition of means for the further extension of their principles, and their conquests, and by the final triumph which those principles have secured in the acknowledgment of revolutionary government, extorted from all the remaining powers of Europe!—The picture is gloomy, but the likeness is correct.—The day, then, on which the treaty was signed, may justly be termed a proud day for France; who, literally, obtained every thing, and gave up nothing!"

The writer, however, was mistaken in one point, for the ministers have indignantly rejected the plea of *necessity*, and laboured to defend the peace, on the *goodness of the terms!* Nor has this proved *labour in vain*, as it respects the parliament; though, how any man, with the map of Europe before him, could have the boldness to make such a defence, we are at a loss to conceive! But the supporters of the ministry, out of parliament, it should be observed, make use of this rejected plea, as the best they can employ; in our opinion, indeed, it is the only plea that can be used, either with propriety or effect.

The Letters of Mr. Cobbett to Lord Hawkesbury, nine in number, which will not admit of abbreviation, contain much useful and important information on the state in which the peace has left Europe, and this country in particular; and if our readers should peruse them without being convinced of the impolicy of the peace, and the magnitude of our danger, we shall be very much mistaken. At all events

events, this collection, from the circumſtance of its containing the beſt arguments both *for* and *againſt* the peace (the former will be found in the Letter of Philanglus), and all the official documents relating to the ſubject, or connected therewith, will prove a valuable acquiſition as well to the general reader, as to the political ſtudent.

Biographical Memoirs of the French Revolution. By John Adolphus, F. S. A. In two Volumes. 8vo. 18s. Cadell and Davies. London. 1799.

THESE volumes have been ſo long before the public that it is now almoſt preſumption to ſuppoſe their merit has not been appreciated, as they deſerve. Yet late as it is, we are unwilling that poſterity ſhould peruſe the work before us, and not find a commendation of it in the only critical journal profeſſedly eſtabliſhed to counteract the opinions and practices of the various heroes who figure in theſe memoirs. From the great multiplicity of publications which have offered themſelves to our notice in theſe eventful times, we have frequently found it difficult to ſelect thoſe, as the ſubject of our comments, by which we hoped the cauſe we ſerved might be moſt effectually promoted; and have on that account been often obliged to leave the works of our friends to make their way by their own intrinſic worth, that we might take up arms againſt the labours of our enemies. This was exactly the caſe in reſpect of Mr. Adolphus's production: we looked upon him as our ally, and conceiving he would well execute the part he had in hand, we left him to purſue it in the way he found moſt convenient to himſelf.

That he has fully anſwered our expectations, it is hardly neceſſary for us to declare; whoever peruſes the lives he has given, will there find the treacherous and malignant Orleans, the ferocious Robeſpierre, the brutal Danton, the vain and hypocritical La Fayette, and a long liſt of revolutionary worthies, whoſe principles and conduct have diſgraced the country that gave them birth, handed down to execration as long as the ſun and moon ſhall endure.

The ſources of his information appear to be thoſe of the moſt unexceptionable kind, not drawn from the writings of either party excluſively, but from wherever he could procure it of a nature that could be relied on, in ſome caſes the moſt atrocious of theſe regicides is made to avow his own infamy. We forbear to give any extracts, from the difficulty we ſhould find in ſelecting ſuch as would be generally entertaining, and new, to our readers; and not only ſo, but that the human mind has been ſo long wearied with the ſubject,

that

that it now ſeeks for a pauſe from the contemplation of the horrrors which the laſt ten years have given riſe to.*

The lives of the perſons contained in theſe two volumes are thoſe of the King, the Queen, the Princeſs Elizabeth and the Dauphin—Bailly, the two Benoits, de Brienne, Briſſot, Chabot, Clootz, Condorcet, Danton, Dumouriez, D'Eglantine, Favras, La Fayette, Hebert, Henriot, Lepelletier, Manuel, Marat, Mirabeau, Necker, Orleans, Pain, Pethion, and Robeſpierre. We might almoſt challenge the hiſtory of the world to produce another ſet of ſuch deteſtable miſcreants.

The Works never before publiſhed, of Jeanne Marie Phlipon Roland, Wife of the Ex-miniſter of the Interior, containing her Philoſophical and Literary Eſſays, written previous to her Marriage; her Correſpondence and her Travels; to which are annexed the juſtificative Documents relative to her Impriſonment and Condemnation. The whole preceded by a Preliminary Diſcourſe interſperſed with Notes, Illuſtrative, and Explanatory. By L. A. Champagneux. Tranſlated from the French. 8vo. Pp. 339. Johnſon. London.

IN good truth the authoreſs of theſe miſcellanies had conſiderable abilities; and had ſhe eſcaped the fangs of the wild beaſts whoſe ferocity ſhe contributed to encreaſe, ſhe might, when her judgment had been matured, have written ſomething more worthy the attention of the world, than moſt of the productions which ſwell this volume, although we do not agree with M. Champagneux, that "no one could ſo juſtly aſpire to be the Tacitus of her age as Madame Roland."

The Preliminary Diſcourſe containing biographical memoirs of the authoreſs is written con amore. And could it have been poſſible that the French revolution ſhould have ceaſed at the time of Roland's miniſtry, the world would have attributed to it merit of the higheſt kind. But unfortunately for the credit of that party, future events have diſcovered that the views of Briſſot and his faction were as diabolical, and as compietely miſchievous, as thoſe of any of the wretches who preceded or followed them. All the high ſounding declamation of the biographer, therefore, on the ſubject of the

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* And more particularly now when

> "Grim viſaged war hath ſmoothed his wrinkled front,
> "And ſtern alarms are changed to merry meetings."

Whether this ſmooth front and thoſe merry meetings are to endure, or not, time only can ſhew; we confeſs we entertain doubts as to their permanency.

purity,

purity, the patriotiſm, and the diſintereſtedneſs of the Rolandiſts is now not worth attention.

" The works," as they are termed, " of her leiſure hours," ſuch as Eſſays on the Soul ;" " on Retirement," " on Melancholy," &c. &c. as the productions of a young woman of ſeventeen, are, if the fact be true, that they were compoſed in ſuch early life, of no common merit. They evince a degree of ſerious reflection which we look for in vain, in the great body of female writers of her country. But although we regard them as prominent proofs of early genius, we cannot recommend them as poſſeſſing ſoundneſs of principle, either moral or religious. The friends of dead authors in their endeavours to give a finiſhed repreſentation of their characters, ſhould adopt the conduct of the painter, who, under the matured ſtrokes of his pencil, conceals the incorrectneſs and deficiency which marked the beginning of his labours. The jejune production of young writers, however they may flatter their own vanity, and delight the circle of private friendſhip, afford to the public neither entertainment nor inſtruction.

Her " Trip to England" is extremely well done ; and, for a Frenchwoman, ſingularly impartial. She viewed the novelties which this country offered to her conſideration, with a diſcriminating eye ; and has deſcribed what ſhe ſaw with much vivacity of manner, as well as accuracy of repreſentation.

Her " Tour through Switzerland" appears alſo to have equal merit ; indeed we think that ſhe would have been much more entertaining to the public and uſeful to her friends, if, inſtead of confuſing her underſtanding with the barbarous politics of republicaniſm, and promoting the revolutionary frenzies of a few factious demagogues, ſhe had done nothing but travel and publiſh her travels. Her fate may poſſibly not be without its uſe. It may teach other women who miſtake the vagaries of a vivid imagination for the effects of a ſound judgment, not to " outſtep the modeſty of nature," and quit the duties of child, wife or mother, to controul the fate of kingdoms, and mingle their puny efforts with thoſe of the rebels of the day.

The remainder of this volume is made up of " juſtificative documents," relative to her Impriſonment and her Condemnation. We do not ſay that ſhe deſerved the fate ſhe met with, for meddling with matters beyond her reach ; but we will venture to affirm that her death excited no regret beyond her own family and particular friends ; and in the records of the revolution ſhe will only add one name to the thouſands which periſhed in it.

A Tour through Germany ; particularly along the Banks of the Rhine, Mayne, &c. and that part of the Palatinate, Rhingaw, &c. uſually termed the Garden of Germany. To which is added, a Conciſe Vocabulary

Vocabulary of Familiar Phraſes, &c. in German and Engliſh, for the uſe of Travellers. By the Rev. Dr. Render. Native of Germany. In two Volumes. 8vo. Pp. 780. 16s. Longman. London. 1801.

THIS Tour *through Germany* ſhould have been ſtyled a Tour through *part* of Germany, for the Doctor's excurſions, at leaſt ſuch of them as are deſcribed here, have been limited to a part only, though a conſiderable part, of that extenſive territory. We have laboured through theſe ponderous volumes, as it was our duty to do, without finding either amuſement or inſtruction to reward us for our pains. Indeed it is the moſt jejune performance which we have read for ſome time; and it appears to us to have been compiled (for 'tis a moſt miſerable compilation) for the ſole purpoſe of emolument. It is a lamentable thing, that the country ſhould be inundated not only with wretched tranſlations of foreign productions, but with the original labours of foreigners in the Engliſh language; that is, in a language the words of which are Engliſh, but in which no kind of reſpect is paid to the rules of grammar, the laws of compoſition, or even to the jus et norma loquendi. Indeed, it is the height of preſumption in a foreigner, (unleſs the greater part of his life has been paſſed in the country) to think himſelf ſufficiently maſter of the language, to compoſe in it a regular work, fit for the peruſal of natives, and worthy a place in our libraries. But preſumption is generally the offspring of ignorance, and never was the alliance between them rendered more conſpicuous than in Dr. Render's Tour.

The introduction contains, in thirty-three pages, what the author calls "A Preliminary Account of Germany," which exhibits nothing new except an *ingenious* delineation of "the different characters of an Engliſh, a French, and a German poſtilion." The firſt volume is filled with a deſcription of the cities of Franckfort on the Mayne, Mentz, and the Rhingaw; and of the adjacent country; thoſe parts of the deſcription which profeſs to impart information to the reader appear to have been chiefly ſelected from *the Stranger's Guide* which is put into the hands of travellers in every part of the Continent; and from books of geography; while the remarks on men, manners, and things, diſplay neither depth of knowledge, correctneſs of judgment, ſoundneſs of principle, delicacy of ſentiment, liberality of mind, or ſtrength of intellect. Many of the obſervations are puerile, many of the deſcriptions tireſome from their prolixity, others unſatisfactory from their brevity, and a diſguſting vanity and egotiſm are viſible throughout the whole performance.

The Emperor Joſeph the Second, whoſe crude and impolitic projects of innovation were ſo juſtly cenſured by Mr. Burke,* is the Doctor's Idol;

* See Mr. Burke's Letter to Mr. De Rivarol Junior, in the laſt

Idol; he not only conſiders him as "a wiſe Emperor" and "a profound legiſlator," but, carrying his adulation, not merely to the confines, but into the very heart, of blaſphemy, he aſſerts, that, in the *Proteſtant* countries of Germany, "every individual looked upon him as *a new redeemer!!!*"

The laws againſt gypſies, in the German Empire are ſo ſevere; that "whoever finds a gipſy, is hereby declared *vogel frey*, literally bird-free;" in other words, liable to be ſhot, by any one, like a bird! An executioner ſeems to be conſidered in Germany as a kind of peſtilence whoſe very touch is fatal.

"The extreme averſion in which the Germans holds the gallows, and every thing connected with it, is, I believe, known to very few in this kingdom. It is a deep rooted prejudice almoſt beyond belief; and I flatter myſelf the mention of it in this place will not be deemed by my readers an idle intruſion either on their time or patience. No perſon, however poor, would eat or drink in the ſame houſe with an executioner on any account whatever. In Germany every man of this occupation is deemed *unehrlich*, (as they call it,) *i. e.* "infamous," and conſequently baniſhed from all human ſociety. He is obliged to live in a dwelling at a diſtance from any town, and not allowed to mix in any company whatever.

"If it were known that a German had only touched the coat or any part of the garments of an executioner, or laid his hand on a public gallows, he would be excommunicated from all ſociety; even his own family would not live under the ſame roof with him till he was publicly made *erhlich*, *i. e.* "honeſt," by order of the government *.

In P. 184, vol. 1, is to be found an account of the mode in which *Sauer-kraut* is prepared in Germany, which is very minute and, we

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Number of the ANTI-JACOBIN REVIEW, P. 216. By a miſtake, the addreſs to this letter was omitted. It was written in anſwer to one from M. de RIVAROL to Mr. BURKE, accompanying ſeveral literary productions of his brother. The work of M. de RIVAROL Senior which Mr. BURKE compares to the annals of Tacitus, is the *Political Journal* which was written at the beginning of the French Revolution, in a ſtyle almoſt prophetic.

* "A perſon who is *unehrlich*, infamous, and wiſhes to be reſtored to ſociety again, and to be made *erhlich*, *i. e.* "honeſt," is conducted by the magiſtracy in the Market-place. Every incorporated trade or handicraft, *Handwerk*, muſt ſend one of its members to be preſent on the occaſion. The magiſtrate then reads the order, that the perſon in queſtion, formerly "infamous," ſhall now be conſidered as an "honeſt man" again; after which he waves a little white flag over his head three times, and pronounces him to be an "honeſt man."

"This caſe, however, is not applicable to an executioner who has executed a perſon: ſuch a man can never be reſtored to the benefit of ſociety, and even after he dies cannot be buried among other dead, but ſeparately. It only applies to thoſe who have laid their hands on, or have meddled with, the buſineſs of an hangman."

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dare say, very correct; but when we are told that a large cabbage in London would cost about "*eighteen pence*," we cannot but lament that the Doctor, who has favoured the public with a great deal of information of *equal* consequence, should have omitted to name the green grocer who had made so heavy, and so unusual, a demand on his purse.

The Doctor, whose disposition to cavil at the misconduct of Rulers, and the tyranny of Princes, particularly if they be of the Romish persuasion, is evident in every part of his book, is forced to confess, in his description of the Palatinate, that fertile country, which has so often been the scene of brutal violence, desolation and slaughter, that, in spite of "the enormous list of taxes which the inhabitants cheerfully pay;"—although "there is hardly one single article, the air which the people breathe excepted, which is not taxed *among them*;"—although "as for the administration of the laws in this country, the bare mention of it would freeze one with horror;"—although "the flagrant oppressions of the petty officers, &c. are more dreaded in their respective districts than the *scourges of Heaven in a day of vengeance*;" and although, which, by the bye, appears to the Doctor to be the worst of these dreadful calamities, since he winds up his climax with it, "the Calvinists are, to this day, excluded from all offices, &c."—notwithstanding, we say, this load of curses, this combination of evils, *mirabile dictu*—"there is no community in all Germany who have an appearance of greater content; and are more healthy in their looks;—they are a very sturdy race of men, living on *their own natural and wholesome productions*, with plenty of wine, the product of their own soil, all of which are uncommonly cheap."

Among the numerous stories which the author relates, with a view to prejudice his readers, against the Roman Catholics, the following is not the least extraordinary:—

"They related to us (at Heidelberg) a very curious circumstance of a Jew that was condemned to be hanged, who desired to be admitted as a convert to the Roman Catholic Church, in order to save his life; and being afterwards asked why he did not rather choose the Lutheran or Calvinist religion, his answer was, that he kept both in reserve, in case he should again fall into the same unhappy circumstance."

"Rastadt," says the Doctor, p. 233. Vol. 1. "is the capital of the Margrave of Baden." "Baden," says the Doctor, p. 235. Vol. I. "is the capital of the Margravate of the same name."—So it appears, that the Margrave and the Margravate have a different capital.

At the convent of Erbach in the Rhingaw our author was, according to his own account, treated most hospitably, and in order to shew his gratitude for such reception, he abuses the Monks most unmercifully. He seems, indeed, by the following description of their life, to have envied their situation.

"I am inadequate to the task of describing as I could wish the life of poverty, as it is called, which the Monks lead in this convent. It is the

richeſt in all Germany; and the traveller who viſits it is aſtoniſhed at the princely and luxurious life of its inhabitants. They have an excellent pack of hounds, with a ſtable of fine hunters; apartments magnificently furniſhed; a dozen of moſt beautiful ſinging girls; and their wine cellar excites the utmoſt aſtoniſhment. A coach and four might eaſily drive round in the cellar, and turn in it with the greateſt facility. The number of large full caſks is really amazing; each being about ſeventeen or eighteen feet in height. They have ſix fine billiard-tables, which are contained in three large rooms; and, beſides all this, an excellent band of muſicians. Their hoſpitality towards foreigners and ſtrangers is ſurpriſing; and a traveller ſcarcely meets with ſuch a reception in any other part of the globe. I call them *fat Monks*, there being very few among them, who do not weigh ſixteen or eighteen ſtone, and ſeveral even exceed it."

It is but juſtice to the author to exhibit a ſpecimen of his deſcriptive powers, contained in by much the beſt paſſage in his book.

"I often embrace the tree which ſuddenly affords me a ſhade; and after a few hours wandering through buſhes or thickets, or through a barren and level ſpot, I throw myſelf upon the graſs, and think myſelf highly delighted; in particular, if ſome rivulet ſteals itſelf through ſome extenſive meadow, or near the gentle noiſe of a water-fall in the hollow way of a mountain. I am, however, impartial enough to ſay that the latter, namely the mountain views, make more impreſſion upon my mind; and muſt confeſs to thoſe ſpots, in reſpect to romantic beauty, the preference over the plains. For on ſuch the pulſe of nature beats ſtronger there; every thing diſcovers more life and energy; every thing more loudly and emphatically ſpeaks an almighty power at work. The ſtream which, without knowing the path it muſt purſue, meanders ſlowly through the plain, ruſhes through the mountains, and grows impetuous in its courſe; the motion of the clouds, the revolutions of the ſky, and the peals of thunder, are all more ſtrong and animated. The vallies in the fair ſeaſon of the year are filled with finer perfumes of flowers and herbs than thoſe of the plains, whoſe ſoil is not fit to preſerve their radical moiſture, and where their exhalations are diſſipated more widely in the air. Nature in them is more varied, and infinitely more picturеſque. Of her different ſhades, an inhabitant of the plain can form no conception, and when he firſt beholds them, his ſenſations are excited to an intereſting degree. Here at once nature preſents the peculiarities of every ſeaſon and the moſt different climes. As long as the ſummer laſts, in the bottom of the valley the heat of a hot climate is felt; in the middle of the mountain you enjoy the moderate temperature of ſpring; and the top reminds you of a cold climate. And how various are the forms, chains, and heaps of mountains and hills!"

The ſecond volume contains a deſcription of Cologne, Weſtphalia, the Dutchies of Berg, Cleves, Guelders, and Juliers; the Biſhopric of Munſter; the Secret Tribunals; the Cities of Hamburgh, Bremen, and Embden; Hanover and Hartz. It concludes with a ſtatiſtical view of the preſent ſtate of the German Empire, and a German and Engliſh vocabulary, which form the moſt uſeful parts of the publication.

We have now a ſpecimen of a different kind to exhibit from any which

which we have hitherto laid before our readers.—It is a ſpecimen of the Doctor's *gallantry*; which, at the ſame time, however, will ſerve as a proof of the juſtice of ſome of the obſervations which we have made on the general merits of his work.—The Doctor, it appears, during his ſtay at Cologne, was invited by a friend, a Clergyman, who had a living about thirteen miles from that City, to go with him to the nunnery of Saint C ſituated in his pariſh, to ſee a young lady take the veil. Here he met with a Nun, who was muſical like himſelf, who made ſome tolerably forward advances to him, and with whom he had an intereſting tête-à-tête, in the garden of the convent, which made ſuch an impreſſion on him, that he has publiſhed the dialogue verbatim. The paſſage is rather long, but our readers will excuſe us, if, as we think, they ſhould find it ſo curious as to make amends for its prolixity. We cannot but obſerve, however, reſpecting the ſingular turn of the Reverend Doctor's delicacy, that while he only inſerts the initial of the name of the convent, he makes no ſcruple to inſert the Nun's name at full length.

" I clearly perceived the great progreſs and confidence I had gained in this lady's opinion, who, at my earneſt requeſt, condeſcended to walk with me into the garden. ' But decorum,' ſaid ſhe, ' will not ſuffer me to go alone with you.' She accordingly called a ſiſter to accompany us, and croſſing the convent yard we entered the garden, which I found ſpacious and full of vines. The walks were wide, and formed by trees into arches of about twelve feet high. I obſerved, parted only by a ſmall wall from the convent, at the left hand ſide, the ruins of an old building. I aſked the ladies if they could tell me what it had been? Miſs Engel (the name of the other lady) ſaid, that it was formerly, as ſhe had heard, a convent of friars. After ſome converſation, I perceived ſhe was the intimate friend of Miſs Davis; for ſhe ſoon entreated leave to abſent herſelf for a few minutes, and obligingly added, that ſhe would gather ſome flowers for us. I now walked alone with Miſs Davis, who was indeed a perfect model of beauty, and felt grieved to the heart to ſee ſo lovely a creature immured within the walls of a convent, whoſe charms and accompliſhments might have made any man the happieſt of huſbands.

" She appeared to be about twenty years of age, with large blue eyes, and long black hair, which fell in natural ringlets down her back. Her eyebrows black, and delightfully arched. A row of ivory teeth diſplayed themſelves when ſhe ſpoke: her noſe was not aquiline, but of the Grecian caſt, finely turned, and well proportioned; and ſhe would certainly have been deemed in the world deſerving of the deſcription I ſet out with. Her walk was moſt graceful, and ſhe was rather above the middle ſtature. With this terreſtrial angel I was now left quite alone, and felt myſelf unable to utter a ſingle word for ſome minutes. She perceived my embarraſſment, and generouſly relieved me by the following very appoſite queſtion.

' You ſeem very thoughtful, Sir, can I contribute in any way to divert your melancholy?'

' Ah!' replied I, ' you alone have the power to make me happy by anſwering certain queſtions, which I feel an irreſiſtible impulſe to aſk you!'

"'With the greateſt pleaſure,' replied ſhe, 'if they be ſuch as I can with propriety ſatisfy.'

'*Nun.*—You have highly delighted the whole company, Sir, by your maſterly performances upon the piano-forte, but I in particular was uncommonly intereſted by your firſt charming ſong of Charlotte at the tomb of Werter. I muſt confeſs that the words and muſic of it made a deep impreſſion on me, and never will be eraſed from my memory. Pray, my good Sir, accept my warmeſt thanks for the pleaſure I received from it!

"*Author.*—I am extremely happy, madam, that the trifling knowledge I poſſeſs has contributed, even in the ſmalleſt degree, to the amuſement of the company in general; but I feel a peculiar gratification in the idea, that you conceive my humble efforts entitled to the honour of your thanks.

"You may make me ſtill more happy if you will have the goodneſs to favour me with that ſong, and the muſic of it. I ſhall preſerve it as a token of your kindneſs, which will always ſerve to repreſent you to my mind in pleaſing remembrance.

"I ſhall never be at eaſe till I have fulfilled your requeſt; but pray, my dear lady, by what means can I forward it to you?

"If you will give it ſealed up to your friend, Mr. Glaſer, he will put it into my hands on Sunday next, when he comes here again.

"But ſuppoſe I ſhould be the bearer myſelf?

"So much the better; though you are not allowed, according to our rules, to enter the convent, yet you may give it to me through the grate, where I may be permitted to converſe with you.

"I ſhall not fail to call on that day, if life be ſo long continued to me. If it ſhould not, I ſhall think myſelf bleſſed beyond meaſure, that before I died I had the felicity of becoming acquainted with an angel upon earth.

"To ſuch a compliment I have it not in my power to anſwer. I hope your life is in no danger—and by your appearance on that day with the ſong, you will greatly oblige me.

"Pray, madam, how long is it, if I may be permitted to aſk, ſince you took the veil?

"Almoſt an eternity! ſhe replied. It is now *eleven years!* [*Tears trinkled down her beautiful cheeks at theſe laſt words, which ſhe ſpoke with a tremulous voice, at the ſame time turning away from me in order to hide them.*]

"And yet you cannot be more, I am ſure, than four and twenty years of age.

"Indeed I am not—I was only twenty-two laſt March.

"Do you really like your preſent ſituation?

"Alas! my good Sir, aſk me anything but that, or you will rend my heart aſunder. [*She walked aſide, and ſeemed very much agitated.*]

"[*Advancing to her and taking her by the hand.*] Indeed, my charming young friend, I ſympathiſe in your ſufferings, and think I underſtand your meaning perfectly well.

"Do you indeed? Then underſtand ſomething more; this day you have innocently thrown a fire-brand into my once peaceful heart, which I fear will never be extinguiſhed.

" Delightful, flattering angel! but, alas! you will ſoon forget me when I am gone.

" Never!—Sooner can I forget myſelf.

" I hope you have not been forced to your preſent retirement, and your abjuration of the world?

When I took the veil I was but eleven years of age. Perſuaſion may then be ſaid to be a kind of compulſion. But of this, my good Sir, no more, I entreat you, unleſs you wiſh to make me more unhappy than I am already.

" I pity you from my ſoul. Oh God! oh God! would that I were able to reſtore you to happineſs!

" I have not even a momentary doubt of your ſincerity, but———

" [*Here we were approaching near to the ſpot where I perceived the vault.*]

" Pray, my dear madam, ſaid I, what vault is that?

" What vault?—Alas! (*replied ſhe, with a bluſh and a deep ſigh*) it is the dark and diſmal tomb of deluded love!

" Will you permit me to ſtep down for a moment to ſee it?

" Have you already gained a knowledge of that place, which ought to be a ſecret to every human creature out of theſe limits?

" I confeſs I have already underſtood ſomething relative to it, but I ſhall take it as a particular favour if you will permit me to ſatisfy my curioſity.

" Moſt willingly, returned ſhe; but in going down, you muſt take great care; the ſtair-caſe is very bad. I ſhall, in the mean time, wait at the entrance, leſt any perſon ſhould approach this way."

The amorous Doctor then left his fair companion to deſcend into a vault which had been uſed as a priſon for Nuns who had been " deluded by love." On his return, dreadfully affrighted, as it appears, the animated dialogue was renewed.

" This ſubterraneous viſit I ſee has very much affected you; come, Sir, let us haſten from this deteſtable ſpot. [*She took hold of my arm, and we walked along an avenue till I quite recovered.*]

" My dear madam, ſaid I, how infinitely I am obliged to you; I ſhudder at the thought of what I have ſeen!

" I am ſorry you were acquainted with the matter before hand; for had you not, you would not have importuned me to ſatisfy your curioſity.

" It was merely to convince myſelf of its truth, ſaid I.

" But you have too dearly paid for your curioſity. I ſee it has affected you very much. Recover your ſpirits, for fear you ſhould betray yourſelf by your countenance when you return to the company.

" Do not fear; in a few minutes I ſhall be perfectly recovered.

" Let us walk quickly; I will endeavour to entertain you with a more pleaſing object.

" Pray do ſo, madam; I will attend you.

" How long will your ſtay be in this country?

" I am uncertain.

" When you bring me the ſong, ſaid ſhe, I will try whether I cannot

preſent you in return with a trifling token of my remembrance, which perhaps may not be diſpleaſing to you. I will begin it to-morrow.*

" Your politeneſs, my dear madam, replied I, is beyond expreſſion. I wiſh I knew how I might deſerve it from you, or how to requiſite you for it.

" That you have done already; and your dear image ſhall never be obliterated from my memory. " (*Kiſſing her hand eagerly*).—You are very . . . . .

" Here we were interrupted by her companion. Delivering me a moſt beautiful noſegay, ſhe told us that ſhe had been ſeeking for us. A ſervant ſiſter came into the garden, and informed Miſs Davis that the company waited for us to drink coffee. In our way to the convent ſhe once more preſſed my hand as a mark of affection."

When it is known that the Gentleman was a *Doctor in Divinity* and the Lady a *Nun*, all comment on the Dialogue itſelf, or on the publication of it, muſt appear ſuperfluous. Our readers, we are perſuaded, muſt have anticipated our ſentiments on the ſubject.

Our author takes an opportunity of inveighing moſt bitterly, and indeed not without reaſon, in this inſtance, againſt the priests at Cologne, who perſuaded a young Proteſtant to abjure his religion, by falſe promiſes of relief;—but the Doctor's juſtice does not hold her ſcales with an even hand, for not one word of cenſure does he beſtow on the father of the young man, a Calviniſt, whoſe unnatural conduct, whoſe brutal treatment of his child, reduced him to that ſtate of diſtreſs and even deſpair, which led the young man to forſake the faith of his anceſtors, in the hope of finding that ſubſiſtence which his unprincipled parent withheld from him.—The form of abjuration, or rather the creed which the convert publicly read after he had made his abjuration, and which the author aſſures us is taken from a printed copy, we ſhall extract, as it is probably new to moſt of our readers.

' I, George H——, believe and confeſs, that through the peculiar care of this Chriſtian magiſtry and wiſe government of Cologne, and the active induſtry and aſſiſtance of the holy Auguſtin fathers, I have been entirely brought over from my heretical life and religion, to the true church of Rome, the only one in which ſalvation can be obtained; and I do publicly declare to the whole world that I embrace this faith freely and without compulſion.

' I confeſs and believe that the Pope is Chriſt's vicar, and has full power to forgive the ſins of all mankind, according to his own will and pleaſure, either to ſave, to let them periſh, or to excommunicate them if he thinks fit.

' I confeſs the Pope to be the ſupreme head of the church, and that he never can do wrong.

" * When I afterwards delivered her the ſong, ſhe gave me a green ſilk net purſe, which ſhe had made during my abſence, and which contained a ſmall roſary, in one pocket, and ſome of her own hair, incloſed in a paper, with a ſhort note, in the other; all which I ſtill poſſeſs."

' I alſo

'I alſo confeſs, that whatever the Pope eſtabliſhes, whether in the holy ſcriptures or not, whatever he ſhall pleaſe to ordain, is the truth, divine and genuine, that conſequently every inferior perſon ſhould eſteem them equal to the commandments of God.

'I do confeſs that the moſt holy Pope ſhould be adored by every one with divine honours, and that every one ſhould bow the knee to him as to Chriſt himſelf.

'I confeſs and declare that the Pope ſhould be honoured by all men in all things, as the moſt holy father, and moreover that thoſe heretics who live contrary to his ordinances, ſhould not only be exterminated by fire and ſword without exception, and without the leaſt mercy, but alſo that their bodies and ſouls ſhould be delivered up to Satan.

'I confeſs that the reading of the holy ſcriptures is the ſource of all ſects parties, and alſo abſolute blaſphemy.

'I confeſs, that to invoke the ſaints, worſhip the holy fathers, and bow the knee to them, make pilgrimages to their tombs, clothe them, and burn lights before them, is godly, holy, and uſeful.

'I confeſs that a prieſt is much greater than the mother of God; Mary only bore the Lord Chriſt, and never conceived again; but a Romiſh prieſt offers, and forms the Lord Chriſt not only as often as he wiſhes, but in any manner he pleaſes; yea, he feeds upon him while he chews the bread.

'I confeſs that it is proper to read maſſes, to give alms, and to pray for the dead.

'I confeſs that the Pope of Rome has power to alter the holy ſcripture, to augment or diminiſh it according to his own pleaſure.

'I confeſs that the ſoul will be purified by purgatory after death, and that its deliverance from thence is partly effected by the ſacrifice of the maſs offered up by the prieſt.

'I acknowledge that to receive the holy euchariſt in one kind is good and ſalutary; but to receive it in both kinds is heretical and damnable.

'I acknowledge that thoſe who receive the holy communion in one kind, enjoy and eat the whole of Chriſt, both body and blood, and alſo his godhead and his bones.

'I acknowledge that there are ſeven true and effectual ſacraments.

'I acknowledge that God is honoured by repreſentations of him, and may by means of them be known of men.

'I acknowledge that the holy virgin Mary is queen of Heaven, and governs together with the ſon, and that according to her will the ſon is obliged to act in all things.

'I acknowledge that the holy virgin Mary ſhould be eſteemed both by men and angels, higher than Chriſt, the ſon of God himſelf.

'I acknowledge that the bones of the ſaints are poſſeſſed of great virtues, on which account they ought to be honoured by men, and have chapels built for them.

'I acknowledge that the Roman Catholic faith is unadulterated, godly, ſaving and true; but that the Proteſtant, which I of my own accord have abjured, is falſe, erroneous, blaſphemous, accurſed, heretical, hurtful; that the proteſtant religion is ſeditious, abominable, forged, and deviſed. Since the Roman Catholic religion is, therefore throughout, good and ſalutary, I curſe all thoſe who taught me theſe abominable hereſies in both kinds; I curſe

curſe my parents who educated me in the heretical faith; and I alſo curſe thoſe who made the Roman Catholic faith ſo dubious and ſuſpicious to me, as well as thoſe who gave me to drink of the accurſed cup; yes, I curſe myſelf, and think myſelf accurſed, becauſe I made myſelf a partaker of this accurſed heretical cup, of which it did not become me to drink.

" I acknowledge that the holy Scripture is imperfect, and is a dead letter, as long as it is not explained by the Pope of Rome, and that the common people ought not to be allowed to read it.

' I acknowledge that a *requiem* ſung by a Romiſh prieſt is more uſeful than a hundred ſermons; and on that account I curſe all thoſe books which I have read, in which that heretical and blaſphemous doctrine is contained; I alſo curſe all the works which I read whilſt I lived in this heretical faith.

' All this I do, with a ſincere mind, confirm as a public retraction of the heretical doctrine, in the preſence of the reverend father Simplicius Hahn, and the other fathers of the Auguſtin convent, and to the whole Roman Catholic church, male and female, that in theſe and ſimilar articles is the true church.

' Moreover I promiſe that I will never more, through my whole life, return to this heretical doctrine of the ſacrament in both kinds, although it ſhould be allowable to do ſo. I alſo promiſe that as long as I have a drop of blood in my body, I will not educate any child of mine in that accurſed doctrine, nor will I conſent it ſhould be brought up therein by others, which I herewith promiſe.

" I alſo ſwear that I will help to perſecute this accurſed heretical doctrine ſecretly and openly with words and works, the ſword even not excepted.

' Laſtly, I ſwear before God, the angels, and before all the congregation preſent, that if any alteration ſhould take place, either in church or ſtate, I never will becauſe an apoſtate from the Roman Catholic, and godly church, either through fear or favour, and return again to this accurſed hereſy, nor will I receive the ſame.

' As a confirmation of my oath, I at the ſame time receive the holy communion, and I cauſe alſo this my confeſſion, written and ſubſcribed with my own hand, to be made public in print, and the original thereof to be preſerved in the holy archives of the Auguſtin church.

' G. H***.'

The preſent King of Pruſſia ſeems to be as great a favourite with the Doctor as the Emperor Joſeph; he " wiſely holds the balance of power he poſſeſſes, ſo as to enſure to ſeveral of the princes, his neighbours, and allies, the advantages of honourable and ſecure neutrality." The Doctor, we preſume, does not include the Elector of Hanover, and the Regency of Hamburgh among thoſe neighbours, whoſe *honourable and ſecure neutrality* has been ſo wiſely and ſo virtuouſly ſecured by his Pruſſian Majeſty!—In ſhort, the compliment is as fulſome as it is falſe; but our readers have probably had enough of the Doctor's lucubrations, and we certainly ſhall not labour to convince a man, who, we have reaſon to know, conſiders the *revolutionary ſpirit* in Germany as a bleſſing conferred by the political meaſures of Mr. PITT, and who regards Engliſhmen as *ſlaves*.

Memoir

Memoir of a Campaign with the Ottoman Army in Egypt, from February to July 1800. *Containing a Deſcription of the Turkiſh Army. The Journal of its March from Syria to Egypt. General Obſervations on the Arabs; and on the Treaty of El-Ariſh, with an Account of the Event which followed it.* By Mr. J. P Morier, private Secretary to his Excellency the Earl of Elgin. 8vo. Pp. 104. 2s. Debrett. 1801.

SUCH publications as this Memoir and Mr. Baldwin's Recollections, reviewed in a former part of the preſent Number, will ſupply the deſtined Hiſtorian of the preſent times with moſt important and invaluable documents, on the authenticity and accuracy of which he may place implicit reliance. Mr. Morier joined the Grand Vizier at El-Ariſh on the 31ſt of January, after the convention had been concluded with General Kleber; and he remained with him till the ſubſequent defeat and diſperſion of his army. The Author gives a very accurate and a very curious deſcription of a Turkiſh army, which he truly repreſents as formidable only in appearance, and as eaſily to be ſubdued by inferior numbers, when trained to diſcipline and inured to war.

Inſubordination of the Turks.

"A Turkiſh army may well be compared to an armed rabble; with this difference, that inſtead of being a lawleſs mob, led away by the impetuoſity of paſſion, or by the impulſe of the moment, the power or a chief may keep up a certain degree of ſubordination, which, however, goes only as far as he is poſſeſſed of more or leſs energy of character, and often will not prevent diſorders, ſuch as the plundering of villages, and quarrels between whole corps of the ſame army. Among many inſtances of the ſpirit of inſubordination common to Turkiſh troops, I had an opportunity of being witneſs to a ſcene, when encamped at Catièh, which amuſed me much. The Albanian troops, to the number of 7000, were encamped near the Grand Vizier; ſoon after dark they became merry, and, as their only demonſtrations of mirth conſiſt in ſhouting, and firing off their muſkets with ball, they very ſoon became troubleſome. The Grand Vizier ſent an officer to them with orders to deſiſt; but no ſooner had thoſe orders reached them, than it was a ſignal for increaſing their fire, which now reſembled the file firing of a regiment on field-days. The practice of firing with ball for amuſement is ſo common in a Turkiſh camp, that one is in continual danger of being ſhot: my tent was pierced in many places; and I once diſcovered a fellow deliberately levelling his muſket at my hat, juſt time enough to get out of his way."

Their manner of encampment.

"It was only in their encampments that I could obſerve any attempt to ſyſtem; and even there it is partial. The only principle is, that the different corps, or nations, of which this heterogeneous body is compoſed, have their ſeveral encampments. But if there happen to be two leaders, commanding each a ſeparate detachment of the ſame claſs of troops, both pitch their tents where they pleaſe: the tent of the chief ſtands in the midſt of thoſe of his followers: if he be a Paſha, he may be diſtinguiſhed by a ſilver ball which is fixed to the tent-pole, and by the ſtandards, with the number of horſe-

horſe-tails denoting his rank, planted before his tent. The Grand Vizier generally chooſes a height for his tent, which may be diſtinguiſhed by a wall of cloth that ſurrounds it; his own attendants, the members of his houſehould, and domeſtics, encamp about him, and form his body guard; their number depends upon his wealth, or upon his ideas of grandeur.

"The view of the camp, the morning after my arrival at El-Ariſh, was to me a very ſingular ſight, as I believe it was original in its kind. The ground upon which it ſtood was irregular, and a perfect deſert of white ſand, with no other ſigns of vegetation than a few date trees, which ſtood in a cluſter at a ſmall diſtance. The tents, which are of different colours and ſhapes, were irregularly ſtrewed over a ſpace of ground ſeveral miles in circuit, and every thing that moved was conſpicuous to the eye, from the white ground of the landſcape. The whole reſembled a large fair; a number of the ſoldiers, who ſerve without pay, carry on a traffic by which they ſubſiſt; there are, beſides, tradeſmen of all deſcriptions who follow the camp: ſome keep coffee-houſes, which are diſtinguiſhed by a red flag; others are horſe-dealers; and a number of public cryers are conſtantly employed in deſcribing to the multitude things loſt, or in ſelling divers articles at auction. This ſcene of confuſion is certainly more eaſily conceived than told; but a very ingenious definition of it was given by a Turk, who was aſked to deſcribe their manner of encampment, 'Thus,' ſaid he, pulling from his pocket a handful of paras,* and throwing them careleſsly on the table."

The dangers to which ſuch an army muſt be expoſed, in the vicinity of a vigilant enemy, may very eaſily be conceived; nor can their defeat by the French be a ſubject for wonder.

An anecdote is related of the preſent Grand Vizier, who commanded this undiſciplined rabble, which redounds to his credit.

"When Paſha, he appointed a day for the exerciſe of Djerrid†, and gave his attendance permiſſion to lance their ſticks at him, one of them, by ſome unlucky accident, put out his right eye. The next day he was ſent for to receive a ſum of money, and at the ſame time an order to quit his maſter's territory, leſt his anger ſhould excite revenge. This anecdote is told of Youſuf to prove his humanity."

But though both Turks and Arabs are woefully deficient in diſcipline, they are not wanting in courage. The defence of El-Ariſh againſt the French, by Sheick-Sagr, chief of a great tribe of Bedouins, betrayed both gallantry and reſolution.

"When the French ſummoned El-Ariſh, they threatened the town with deſtruction if reſiſtance was made. The Sheick boldly anſwered, That he would rebuild it, and treated with contempt the advantageous offers that were made to him. After ſending away his family, he defended his mud walls for nineteen days; at the end of which, his ammunition being ſpent, he obtained

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* "A ſmall ſilver coin."

† "The exerciſe of Djerrid conſiſts in riding full ſpeed after your antagoniſt, and lancing a ſtick (of about four feet long, and two inches in circumference), at him; which he endeavours to parry with his own ſtick, or by ſtooping on his horſe's neck."

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in a capitulation, that the garriſon, moſtly of Djezzar Paſha's troops, ſhould retire with their baggage, on condition of not ſerving again. Every houſe in El-Ariſh was razed to the ground."

Here follows an inſtance of deliberate cruelty, of cold-blooded murder, on the part of the preſent Chief Conſul of France, as would alone ſuffice to brand his name and character with infamy indelible, and to tranſmit him to poſterity as an object of execration.

"The French have very carefully concealed every detail on their campaign in Syria; indeed, it is not ſurpriſing that they ſhould have been ſilent on an expedition that added ſo much luſtre to the Britiſh arms, while its conſequences proved no leſs fatal to their army than inglorious to their General. But there is one circumſtance connected with that period of the campaign which has juſt been alluded to, that could not be concealed; and it muſt be recorded, becauſe it tends to diſcloſe a feature in the moſt conſpicuous character of the preſent age—Bonaparte.

"After reducing El-Ariſh, the French advanced into Syria, took Gaza without reſiſtance, and then proceeded to Jaffa. The garriſon was ſummoned, but, refuſing to ſurrender, the town was carried by ſtorm, and given over to pillage and murder for twelve hours; yet the cruelties committed on this occaſion were ſurpaſſed by what ſoon followed: four thouſand five hundred of the garriſon were made priſoners of war; in this number were included one thouſand of thoſe who had capitulated at El-Ariſh. They were reminded of having broken their engagements by being again taken in arms: the other three thouſand five hundred were implicated with the guilty. They were all marched to ſome ſand-hills near Jaffa, where they were drawn up in a line; an equal line of French ſoldiers, with their bayonets fixed, were drawn up before them: the order was given to charge, and in an inſtant four thouſand five hundred men were murdered. To this day their ſkeletons, and the ſands ſteeped with gore, atteſt the barbarous act.

"It is a fact as well eſtabliſhed in Syria, that when the ſiege of Acre was raiſed, and the French army began its march for Egypt, all their wounded and ſick were poiſoned by order of their General."

For this act, the monſter had not even the Tyrant's plea of neceſſity; it was an act of barbarity as wanton and as uſeleſs as it was black and atrocious. A tribute of juſtice is paid to Sir SIDNEY SMITH for the wiſdom and foreſight which he diſplayed in concluding the Treaty of El-Ariſh; and which, with the knowledge acquired by a peruſal of this intereſting Memoir, now appear in a very conſpicuous light. It is nevertheleſs mentioned as an unfortunate omiſſion, that the fulfilment of the treaty was not provided for by the cuſtomary exchange of hoſtages; and as a ſubject of regret, that Sir Sidney acted only from the authority which he derived from the conſciouſneſs of working his country's good. The whole buſineſs of this treaty, which has made ſo much noiſe, and occaſioned ſo much diſcuſſion, is here placed in ſuch a clear and ſatisfactory point of view, that we are convinced we ſhall perform an acceptable ſervice to our readers, by laying the whole account before them.

"In conſidering the weakneſs of the Turkiſh army, a very intereſting queſtion ariſes: 'On the neceſſity of Kleber's relinquiſhing thus eaſily a conqueſt

queſt of ſuch known importance to France." This queſtion becomes ſtill more intereſting to reſolve, becauſe out of it ariſes a ſecond of greater importance: "On Kleber's good faith in his engagements to evacuate Egypt.

"It could not be from a miſtaken idea of the formidable power of the Turks that Kleber was induced to ſurrender Egypt to them. He knew, from experience, how inferior Turkiſh troops were to the veterans that he commanded. He had repulſed the Aſiatic part of the ſame army on Mount Tabor with very inferior numbers; and he carried his contempt of them ſo far, that, on the eve of the battle of Heliopolis, he was heard to ſay, 'That he had only to go to their advanced poſts, and wave with his hand, to make them retire.'

"His correſpondence, which was intercepted,* would lead one to ſuppoſe, that it was more from the ſhattered ſtate of his army that he deſpaired of being able to maintain Egypt. But the manner in which he himſelf ſoon after put to the rout a large Turkiſh force at Heliopolis, and the efforts which the ſame army has ſince made under his ſucceſſor, will evidently prove, that he might have remained in the undiſturbed poſſeſſion of Egypt while none but Turks were to diſpute it with him.

"So far Kleber may be ſaid to have betrayed the intereſts of his country, by making an improper uſe of the power with which he was entruſted.

"It is more reaſonable to ſuppoſe, that he was led to evacuate Egypt from principles of hatred to Bonaparte.

"The enmity that is known to have exiſted between them, had ariſen during their campaign in Syria. Kleber's principles of humanity emboldened him to expoſe Bonaparte's cruelty, by oppoſing the maſſacre of the garriſon of Jaffa. During the ſiege of Acre, Bonaparte deſired Kleber to give an order to a detachment of his diviſion to ſtorm at night; Kleber, doubtful whether the breach was practicable, ſent one of his ableſt officers to reconnoitre it; and, being confirmed by his report of the impoſſibility of ſucceſs, refuſed to give the order, and told Bonaparte that he might give it if he choſe. Bonaparte did: and the whole detachment, headed by Kleber's confidential officer, periſhed in the attempt.

"By thus abandoning a project which Bonaparte had planned, he wiſhed to bring upon him the diſcredit of its failure; and, by adopting a meaſure ſo popular with his army as their return to France, he not only depended upon their ſupport in the ſtep that he had taken, but he expected to deprive Bonaparte of the means of perſonal aggrandizement.

"As long, therefore, as Kleber was ignorant of the revolution which placed Bonaparte at the head of the power in France, he may have been ſincere in his intention to evacuate Egypt: his having permitted the Turkiſh army to advance ſo far as it did, would prove it. But no ſooner was that event known to him, than he diſcloſed a wiſh to break his engagements. He complained that the ſupplies which the Turks had engaged to furniſh for the ſubſiſtence of the French troops, did not arrive; and he went ſo far as to ſay,

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* "When he wrote thoſe letters, Bonaparte's exalted ſituation was unknown to him. The great enmity which exiſted between them renders it probable that they were written with an intention to lower Bonaparte in the opinion of the Directory, and of the nation at large, for abandoning the army."

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that he would assert his right by force of arms. This complaint was ill-founded; because the article of the Convention by which the French were to give a statement of their wants, had not yet been executed by them.

"Cairo was, in the mean time, put in a state of defence; and the troops that had marched to embark at Alexandria were ordered back, with all the heavy artillery.

"While Kleber was seeking a cause for quarrel, by making pretensions on the Turks to which he had no right, the terms upon which alone the French army were to be permitted by the British Government to evacuate Egypt, were communicated to him in a letter from Lord Keith.

"Kleber could not have wished for a more favourable opportunity to carry his plan into execution: he exclaimed against the terms* now offered him; and, by making the orders from Lord Keith serve as a cloak to his premeditated design, he endeavoured to throw upon the British Government the imputation of having broken the treaty of El-Arish.†

"He proposed a conference to the Ottoman ministers, under the pretext of making an amicable arrangement till an understanding should have taken place between the French and British Governments; but more with a view of giving time to his troops from Upper Egypt, and other parts in which they were dispersed, to assemble before Cairo."

As soon as these were assembled he abruptly broke off his negociation with the Turks, attacked their army on the 20th of March, and completely defeated them, in the battle of Heliopolis. At Cairo, however, another body of Turks and Mamaluks, who, availing themselves of the absence of Kleber, then in pursuit of the Grand Vizier, took possession of a part of the city of Cairo, defended themselves in a most gallant manner for a long time.

"The avenues to all the streets that they were masters of were barricaded with mud-walls, which they threw up; some of them having embrasures for cannon. Many very desperate attacks of the French, in which their loss was calculated at 1200, were as bravely repelled by the Turks; and on the 18th of April, when the besieging army made a general assault, in which the loss on both sides was very considerable, the French were repulsed on every quarter, except where Nasouf Pasha commanded the Turkish troops.

"On the 20th April the Turks capitulated: they marched out with all the honours of war, leaving their wounded behind them in the French hospitals, to be returned when cured. The loss of the Mamalukes, during the siege, was five hundred killed and four hundred wounded; that of the Turks, twelve hundred killed and one thousand wounded."

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* They were to be permitted to evacuate Egypt only on the conditions of giving up their ships in Alexandria, their arms, &c. and surrendering themselves as prisoners of war to the allied forces employed against them, to be detained (both officers and men) until regularly exchanged.

† "The existence of that treaty could not be known to the British Government when those orders were issued. The ratifications of the treaty of El-Arish were exchanged on the 28th January 1800. The orders in question were issued in December 1799.

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This capitulation is aſcribed to the treachery of Naſouf Paſha, and the cowardice of ſome other of the Paſhas. Had the Turks fought as well as the Mamaluks, the French muſt have been defeated. Mr. Morier, as well as Mr. Baldwin, confirms the opinion which we have always entertained, reſpecting the future conqueſt of Egypt by France.

"Egypt will be open to the firſt foreign invader that chooſes to come.

"France has eſtabliſhed the poſſibility of ſucceeding. Her failure, in the preſent inſtance, may be attributed to the want of proportion between the means employed, and the magnitude of the enterprize; and when the advantages which ſhe would derive from that conqueſt are conſidered, it is reaſonable to expect that her efforts to recover them (at ſome future period) will acquire freſh vigour.

The proximity of Egypt to France would make it an integral province of France; and the political advantages which ſhe would acquire from that poſſeſſion would not be inferior to the commercial. She would naturally command Turkey; her influence would perhaps extend to Perſia, and from thence to India."

This Memoir bears every mark of authenticity about it, and ſhews the author to be a man of ſenſe, obſervation, and judgment.

DIVINITY.

A Sermon preached at the Aſſizes held for the County of Cornwall at Bodmin, before the Honourable Mr. Juſtice Le Blanc, and Mr. Baron Graham, on Tuesday the 4th of Auguſt, 1801. By the Rev. R. Polwhele, Vicar of Manaccan. Publiſhed at the Requeſt of the High Sheriff and the Grand Jury. Cadell and Davies. London,

"WHAT I ſay unto *you*, I ſay unto *all*, WATCH," (Mark xiii. 37.) is the very *ſeaſonable* text prefixed to this Diſcourſe, not the leſs ſeaſonable, perhaps, from the event of the peace with France. A few extracts will ſhew, that Mr. Polwhele's admonitions though well adapted to the occaſion on the 4th of Auguſt laſt (when we ſaw little probability of a peace) are by no means ill-timed at this intereſting moment. "With ſome, whoſe inattention to the machinations of the (*internal*) enemy" (for to ſuch Mr. P. confines his obſervations) is not attributable to indolence, there is often a pride of heart that ſuggeſts high ſentiments of independence, and generates unworthy notions of their fellow-creatures. No wonder, therefore, "that all their cares are concentered within themſelves; that their benevolent affections languiſh; that they regard not the immoralities or irreligiouſneſs of the vulgar herd, who are too deſpicable for notice; that lulled by the flattery of habitual ſucceſs into a falſe ſecurity, they deem themſelves invulnerable by the ſhafts that are flying around them." P. 15. "In the mean time, where is the enemy? As ſome pretend he ſcarcely exiſts; or his operations are, at leaſt, ſuſpended. But reports from the higheſt authority are

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ſufficient to convince us, if our own experience inſpire no ſenſe of danger, that the innovators in religion and government are by no means inactive in the execution of their projects, that they ſtill hold meetings of the moſt ſuſpicious aſpect; ſome, under the colour of ſanctity, yet in the dead of night and often reſembling the Bacchanalian orgies, others under THE IMPOSING FORMS OF CONVIVIALITY AND FRIENDSHIP; but all with the ſame hoſtile intentions: that they are conſtantly ſending forth their emiſſaries over the land, and penetrating its obſcureſt retreats; and that they have no ſooner been defeated in one ſhape than they have aſſumed another, with almoſt an inconceivable adroitneſs." P. 19.

"The perſons to whom it more eſpecially belongs to "keep munition" and to watch the "way," are the legiſlators, the judges, the magiſtrates of the land. The wiſdom of our anceſtors was careful to recognize religion in all their public acts; and ſo to connect it with their proceedings whether legiſlative or judicial, as to ſecure the tranſmiſſion of its forms to future ages. But, whilſt I perceive the ceremonials of religion, I would wiſh to ſee more of its vital ſpirit. I could wiſh to ſee it kindling through the ſenate, not only on every great emergency, but on every occaſion that might naturally awaken it in the boſom of a Chriſtian. Impreſſed with a due ſenſe of its importance, can they, in whoſe hands is repoſed the guardianſhip of the country, look round them and obſerve the love of many waxing cold, and witneſs the prevailing corruptions without a ſentiment of regret or terror.* Can they mark without an ardent wiſh, without a full determination to ſuppreſs them, ſuch portentous immoralities as almoſt exceed the vices of Pagan-Rome in the days of the zealous apoſtle? Is it poſſible, that they can bear to be inſulted, on the one hand, by ſhameleſs licentiouſneſs; on the other by ſanctimonious hypocriſy; when to plunge the former into his den of darkneſs, would be to relieve, at leaſt, the day from ſpectacles of impurity; and to tear off the maſk from the latter, would be to diſſipate an illuſion fatal to thouſands? If the ſources of ſocial pleaſure, of domeſtic comfort, have long been tainted, and are more and more polluted, ſhall *they* ſtand ſtill, who can arreſt the poiſoner? Shall the Sabbath continue to be diſgraced by every ſpecies of profanation, and no deciſive meaſures be adopted, to check the ſpreading evil? If, as the beſt remedy for many of the diſorders around us, our legiſlators call on the clergyman to watch over his flock with double vigilance; does not the requiſition itſelf imply, that the clerical character is [deemed] of no mean conſequence? On this principle would *they not act conſiſtently with themſelves*, in endeavouring to raiſe the clergy in the eſtimation of the country; SUPPRESSING, IN THEIR PUBLIC DELIBERATIONS, EVERY SENTIMENT OR EXPRESSION THAT MAY TEND TO THE DEGRADATION OF OUR order?" P. 28. Here the author evidently alludes to a debate in the Houſe of Commons, where the clergy were ſpoken of, very ſlightingly and diſreſpectfully. "It remains with thoſe (continues Mr. P.) who are charged with the execution of the laws, ſo to adminiſter juſtice, as to ſtamp upon the minds of the people, an idea of their attachment to the beſt intereſts of ſociety, and their ſincere regard for that religion which their predeceſſors ſo much vene-

* Euphoniæ gratia, and for a better reaſon, we ſhould prefer, "*without a ſentiment of terror or regret?*"

rated; to ſeize on every opportunity of proving, that they bear the ſword, to fall alike on the great and the humble, the rich and the poor, if the tranſgreſſion of the laws provoke its vengeance; that they are a terror to the workers of iniquity, but the miniſters of the Almighty for good, to all who live in godlineſs and honeſty. Such was the dignified deportment, ſuch the doctrines of the judges of former days. "They put on righteouſneſs; and it cloathed them: It was unto them, as a robe and a diadem." Yet we need not look to memory for the ſpotleſs ermine. "THE MANTLE OF ELIJAH is here!" P. 29. In our opinion, a well merited compliment. The country-magiſtrate, riſing ſuperior to cuſtom or faſhion, will exert all his powers in reforming error; in correcting vice; in relieving poverty; in promoting induſtry; in encouraging ſobriety; in rewarding godlineſs." P. 31. The following is a juſt tribute of applauſe to the high character of Lord Chief Juſtice KENYON. "With what pleaſure, may we turn to *our* courts of Juſtice, where we have liſtened to *the fineſt forenſic eloquence* in the defence of the Goſpel; where we are ſtruck by eminent examples of wiſdom and integrity; and where we daily ſee united, IN ONE VENERABLE PERSON, the piety of a HALE and the knowledge of a MANSFIELD!" P. 33. We do not object to the alluſion to Mr. Erſkine's fine piece of Chriſtian oratory, on the proſecution of Tom Paine. We only exclaim, "*O ſi ſic omnia!*" "Aware of the momentouſneſs of this aweful criſis (ſays the author in concluſion) let us be ſenſible, that '*the hour cometh, in which the Son of Man ſhall*' again '*be betrayed into the hands of ſinners!*' And never may our hearts be wounded by the remonſtrance of him who ſaved us: '*cannot ye watch with me one hour?*'" P. 34.

Theſe remarks are moſt ſtrikingly applicable to the preſent times, when it is much to be feared, a diſpoſition prevails to relax in our *vigilance* as the neceſſity for increaſing it is extended. If we once ceaſe to *watch*, and to watch as faithful ſervants of the Lord, our ruin is certain.

POLITICS.

The Immediate Cauſes and Remote Conſequences of the Peace conſidered. 8vo. PP. 66. 2s. Thurgood. 1801.

THE firſt pages of this declammatory pamphlet are devoted to a train of reaſoning, the object of which is to ſhew, that it was the evident intereſt of the firſt promoters of the French Revolution to be at peace with the whole world, and that, *therefore*, we, as well as the other members of the coalition, muſt neceſſarily have been the aggreſſors in the war. Unfortunately for the author's inference, his premiſes are contrary to fact; and he ſeems totally to have overlooked *Briſſot's* memorable acknowledgment, that theſe ſame heroes of the revolution were reſolved "to ſet fire to the four corners of the world," and that, but for the war, they never could have ſucceeded in depoſing the king, or in atchieving the revolution. Now this confeſſion overturns all the ingenious ſpeculations of Mr. THURGOOD (who is the author as well as the publiſher of the pamphlet), and it will ſcarcely be contended that Briſſot had not as full a knowledge of the deſigns and objects of the revolutioniſts as Mr. Thurgood himſelf.

General

General Waſhington, the Duke of Bedford, Lord Landſdowne, Lord Stanhope, Mr. Fox, and Buonaparte, that "*ſingularly great man*, with whom every cabinet is *equally* eager to form alliances," are the objects of Mr. T.'s admiration; and, from the ſame principle, all the late and preſent Miniſters are the objects of his abuſe, reprobation, and calumny. Mr. Pitt he calls a *wordy champion*, and conſiders his character as ruined for ever, becauſe the National Convention proclaimed him "the enemy of the human race." The Duke of Portland is termed *an apoſtate*; Mr. Dundas, "a wordy and wily Scotchman, *omnium horarum homo!*"—and Meſſrs. Reeves, *Gyffard*, (whoſe works he has evidently never read, ſince he cannot ſpell the author's name) and Bowles, are "mercenary ſcribblers!"

He quotes the ſpeeches of ſome of the late Miniſters, in order to ſhew the inconſiſtency of their former profeſſions with their ſubſequent conduct, and to prove that the object of the war has not been obtained.

"The wordy champion, Mr. Pitt, told the Houſe of Commons on the 11th of March, 1793, that 'this is a war in which we are ready to ſacrifice our lives and fortunes for the ſafety of the country, the ſecurity of Europe, and the cauſe of juſtice, humanity, and religion. In ſuch a war as that in which we are now engaged, I truſt that our exertions will terminate only with our lives.'

"And again, on the 28th of April, of the ſame year, he ſaid, 'Gentlemen are continually aſking what had induced this country to enter into a war againſt France; they forget that it was France that *had declared* war againſt this country, which I conceive was juſtly entitled to repel her unjuſt attacks, to chaſtiſe, to puniſh her, and to obtain from her, *indemnification for the paſt, and ſecurity for the future.*' O ye of too much faith!

"Being queſtioned, as it was naturally his fate to be, as to the deſign of the war, and Mr. Sheridan, after condemning in terms of ſtrong indignation its further proſecution, and adviſing the putting a ſpeedy end to it; the Miniſter expreſſed the following words in his ſpeech of July the 10th, 1794, which when duly conſidered with the peace that has juſt taken place, will ſhew what a curſe it is to a nation, to be ruled by men of inadequate capacities. He ſaid, 'I have no difficulty in acknowledging that the avowed object of the war was the *deſtruction of the Jacobin Government.* It was a war not for the conqueſt, but for the emancipation of France, for the deſtruction of uſurped power, hoſtile indeed to this country, but ruinous to that over which it was exerciſed. Mortified and diſappointed, ſaid he, I muſt confeſs myſelf that the ſucceſs on the Continent has not, in ſome late inſtances, been equal either to the juſtice of our cauſe, or the vigour of our exertions, but were that ill ſucceſs ten times greater, it would not one jot alter my opinion with reſpect to the proſecution of the war, and the propriety of rejecting the advice of the Honourable Gentleman, which would lead to a conduct equally imprudent and diſgraceful."

"Mr. Dundas, in a dialect peculiarly his own, (ſo much ſo, that the country which gave him birth, as well as every other, diſowns the uncouth expreſſion) ſaid 'We can hope for no ſecurity and peace without a radical and total change in the government of France; a government raiſed up by treachery, violence, and uſurpation, ſupported by fraud, confiſcations, and plunder; a government directing its views beyond the wildneſs of imagination, reſembling only the fury of fiends, or the malice and cunning of the enemy of mankind? It is as impracticable to negociate as abſurd to make peace. If ſuch a government remain in the centre of Europe, other coun-

tries will in vain hope to live in ſafety; and on this, if no other ground exiſted, I would venture to place my defence of the meaſure of ſubſidizing foreign troops."

"In this manner did the ſeveral enchanters, under the auſpices of our great *Hecate*, prepare their ſpells for compleating the infernal cauldron of hell-broth. Leſt its potency might be queſtionable either by the actors or ſpectators, Witch Jenkinſon, or (in *propria perſona*) Lord Hawkeſbury, threw his ingredients into it, accompanied with the following words:—"There has been no expedition undertaken by the Britiſh Cabinet but what has been eminently ſucceſsful. I have no difficulty in ſaying, that *the marching to Paris is eaſy and practicable*; and I, for one, would recommend ſuch an expedition." (*See his Speech, April* 10, 1794.)

In oppoſition to theſe declarations are quoted the ſpeeches of the Marquis of Lanſdowne, which "deſerves to be engraved on a tablet of gold," a ſarcaſtic remark, we preſume, on the Peace of 1783, the production of the ſame Peer, which was engraved on *a tablet of gold*; the *patriotic* exhalations of Mr. Fox, and the ſpeeches of Lord Stanhope and the Duke of Bedford: in ſhort, to comprize the whole merit of both parties in few words, we are told "all was wiſdom and diſcernment on one ſide," and all "folly and blindneſs on the other."

Speaking of Lord Hawkeſbury's "inexperience," our author adds, in the ſame ſpirit, "but indeed this has been a boyiſh adminiſtration in every part. except one, which has acquitted itſelf becomingly." What he means by this ſolitary exception he has not condeſcended to inform us. "Our Miniſters, our Secretaries of State, our Ambaſſadors, have been almoſt all youths. It was not unhappily obſerved by a *wit*, (certainly not the author) the other day, on ſeeing another of the young Pagets promoted to a diplomatic poſt, 'the riches of England (ſaid he) are of a peculiar caſt, for we have mines which produce us copper, Privy Councillors, Commanders, and Conſuls in abundance."

The old ſtory of the non-exiſtence of a right in one nation to interfere in the internal concerns of another, is repeated by Mr. T., once more applied to the war between this country and France, and once more ſupported by an inſulated paſſage from Vattel. "The ſentiments of the great publiciſts, Grotius, Puffendorf, and Vattel, who have written on this point, cannot be unknown to many of our readers." Probably not, but they are unqueſtionably unknown to this ſapient politician of Newgate-ſtreet, if we may judge by the ſolitary quotation which he has ventured to adduce, from Vattel, in ſupport, not merely of the general principle, (which, as a general abſtract principle, no man ever conteſted) but in ſupport of his own abſurd application of that principle to the late war.

"A nation (ſays Vattel) is miſtreſs of her own actions, *ſo long as they do not affect the rights of any other nation*, ſo long as ſhe is internally bound, and *does not lie under any external obligation*. If ſhe makes an ill uſe of her liberty, ſhe is guilty of a breach of duty; but other nations are bound to acquieſce in her conduct, ſince they have no right to dictate to her."

But, giving all poſſible force to the principle here advanced, we might contend, that it is by no means applicable to France and her enemies, becauſe it is notorious to the whole world (it would be a mere waſte of words to enter into proof of the fact) that her actions *did affect the rights of other nations*; and that ſhe *was* bound, by *external obligations*, viz. by treaties with

with foreign powers, almoſt every one of which ſhe violated. Vattel himſelf, which the author muſt know if he have read his book, which we very much doubt, has, in treating of the right of interference, deſcribed a caſe perfectly anologous to the preſent queſtion, and ſtrictly applicable to the conduct of Great Britain, in reſpect of France.

"If then there be any where a nation of a *reſtleſs* and *miſchievous* diſpoſition, always ready to *injure others*, to traverſe their deſigns, and *to raiſe domeſtic troubles*; it is not to be doubted, that all have a right to join, in order to repreſs, chaſtiſe, and put it ever after out of its power to injure them." Vattel. Book ii. C. 4.

Having thus deprived Mr. Thurgood of the powerful ſupport of Vattel, the only one of the "great publiciſts," whom he has condeſcended to quote; we proceed to conſider his next infallible authority, the revolutionary hero, WASHINGTON, who has ſaid, and who muſt have ſaid, in order to juſtify his own rebellion, "the baſis of every political ſyſtem conceived to be free, muſt be founded on the right of the people to make and to alter their conſtitutions of government." This authority he might have ſtrengthened by examples from our domeſtic Hiſtory, equally reſpectable, thoſe of WALTER THE TYLER, and JOHN CADE; and THOMAS PAIN might have been called in to complete the group of republican worthies. To ſuch an authority it would be folly in us to oppoſe any ſtale maxims drawn from the muſty volumes of ancient publiciſts, which our author, like his friends the French, might be equally diſpoſed to deſpiſe and to reject; we ſhall, therefore, oppoſe to his hero a more modern champion, on whom Mr. Thurgood himſelf has laviſhed unbounded praiſes, and whoſe authority, of courſe, he is bound to reſpect. In the year 1787—two ſhort years before the French Revolution—an attempt was made by a ſtrong republican party in Holland to eſtabliſh a revolution on the ruins of the exiſting government; in other words to aſſert the *Waſhingtonian* right "to alter their conſtitution of government." That attempt, however, was defeated, by the interference of certain crowned heads, among whom was our own moſt gracious Sovereign, who, in the ſubſequent ſeſſion, explained his conduct to the parliament, in his ſpeech from the throne. On that occaſion Mr. Fox delivered the following memorable ſentiments.

"For myſelf, I do not think it neceſſary *to inquire into the legality* of the conſtitution of a foreign ſtate. It is ſufficient for me to conſider which party is moſt inclined to *be friendly to Great Britain*. Where there are two parties in a country, one of them hoſtile and another friendly to us, *we have a right to interfere in ſupport of that which is friendly*." And he farther ſtated that "theſe principles conſtitute the ſyſtem by which it is the true intereſt of this country to be governed." *Parliamentary Debates for* 1787.

The author imputes to thoſe writers whom, exulting in the ſuperiority of his own intellect, and in the purity of his own principles, he contemptuouſly calls the "mercenary ſcribblers" of the miniſtry, the ſupport of the doctrine of the *divine right of kings*, which not one of them has ever maintained. The *divine origin of government*, indeed, they have been ſo *bold* and ſo *impious* as to ſupport, becauſe they preſumed to think that man was deſtined by his Creator to be a ſocial creature and, conſequently, to be *governed*. And

this doctrine, we are preſumptuous enough to think, none but an idiot will deny.

The unhappy family of the Bourbons, whoſe hard *fate* would excite compaſſion in any boſom not abſolutely callous to the beſt feelings of our nature, are the objects of this man's cowardly and rancorous abuſe. "Generations after generations are puniſhed for the crimes of kings; and it is but right that kings, and the poſterity of kings, ſhould feel the vengeance of the people."

After pronouncing the iſſue of the war to be *fortunate*, the conſequences of the peace he repreſents as moſt deplorable to this country; for nothing can be more lamentable than his deſcription of the preſent relative ſituation of England and France. It follows that the humiliation of his own country, and its probable ruin, are deemed by him, a *fortunate* occurrence. Would not De Foe have aſked this man, in his rough language,

"Are thou a true-born Briton, or a baſe-born mongrel?

He very plainly intimates, that a revolution in Great Britain cannot be very diſtant. It is his ſerious advice to miniſters, not vainly to endeavour to check the *influence* of revolutionary principles, on "the opinions of men;" and, he tells them, "It is the duty of thoſe who are placed at the head of governments, not to cry them down as dangerous to the prerogatives of the few, but to reconcile them to the intereſts of all; and inſtead of taking up arms againſt what may be ſaid to "bear a charmed life" *ſet about accommodating their own inſtitutions to them.*" This, it muſt be allowed, is a new way of preventing revolutions! And he laments, moſt bitterly, that it was not followed, in 1792.

Mr. T. rejoices in the peace, although he admits it to be a bad peace, although he acknowledges that France "has been at all times the moſt dangerous enemy we could have to contend with;" and although he acknowledges that ſhe is now infinitely more formidable than ever.—Such is his *patriotiſm!*

The national bankruptcy of France he clothes in the fit garb of revolutionary bombaſt; "France has now thrown off the cumbrous load which bent her genius to the ground." And, after obſerving that, "ſhe exhibits every allurement of a republic," he employs every argument which his ingenuity can ſuggeſt to him, to perſuade his countrymen to emigrate to France, and particularly encourages her "criticiſms to remove with their talents and tools to that country." His ignorance is ſuch, that he is not aware that there already exiſts a law for the prevention of this evil; and he ſtrongly deprecates "the moſt arbitrary proceeding ever witneſſed" in the adoption of legiſlative reſtrictions "to prevent emigration, or any workman quitting the country, without giving bond for his return within a certain period" which *he* ſeems to apprehend, and which *we* know to be neceſſary.

We heartily wiſh that all his aſſertions and predictions were as falſe and unfounded as thoſe which we have hitherto noticed. But in adverting to the conſequences of the peace, he makes ſome remarks in which, we fear, there is too much truth mixed with his falſhood.

"The next war, whenever it breaks out, will be worſe than this: it was not till the third punic war that Carthage fell.

"When you began this war, you had many allies: you were thought to be

be the ſtrongeſt of the belligerents. In the next it may be thought otherwiſe. The maritime ſtates will all be improving their navy, while you, to ſave expences, will be obliged to diſmantle your ſhips, and put many of them out of commiſſion."

"France is a ſober induſtrious nation. It is inconceivable what that people are capable of doing under their new government, to make a comparatively ſmall capital re-animate their trade, and re-eſtabliſh their manufactures. Your own capital is greatly diminiſhed in various ways: much has been ſwallowed up in buying the land-tax, and more will ſtill be wanted for that, and the other neceſſities of the ſtate."

"While we were at war with France, ſhe could never have had a marine, notwithſtanding her ardent deſire, and every attention of her government. You had the upper hand of the French, and you prevented them from raiſing up anew a ſingle ſhip's company. They could ſcarcely exerciſe a veſſel in fair weather. The few ſailors they had, were actually loſing the art of ſeamanſhip, they were literally becoming, what is underſtood among our tars by the term, land-lubbers. They would ſtand to their guns, it is true, and be killed, if they accidentally met with you, but they could not manœuvre and fight at the ſame time. But your peace, according to the thirteenth article, has ſet the French on their legs in all theſe reſpects, their fiſheries of Newfoundland, their ſettlement on the Coromandel coaſt, will be a nurſery and a ſchool at the ſame time; and the genius of the Government of France, with the reſolution and perſeverance of its chief Magiſtrate, will give that country a navy within ſo ſhort a ſpace of time, as to aſtoniſh the world. Ships they have already, and can build more, as faſt as they would deſire. Then when the time comes—"The great, the avenging day," they will forego every temporary conſideration, and by their own daring, and their alliances with thoſe powers whom you have made more than indifferent to your fate, fall upon you, and decree your final bane and overthrow; here will end the conſequences of your War and your Peace together, and the completion of that national miſery which national ambition, national folly, and national corruption have produced in all ages, and in all parts of the world."

The pamphlet concludes with a pious exhortation to "ſacrifice the delinquents," i. e. the late miniſters; and to adopt, without delay, a radical reform, in order to *prevent* a revolution!!!

A ſhort View of the Preliminaries of Peace ſigned at London, October 1, 1801. 8vo. Pp. 38. 1s. 6d. Hatchard.

THE author of this Pamphlet is evidently a Miniſterial Optimiſt, who finds every thing which the Miniſters have done on the ſubject of Peace, the beſt that could poſſibly be done, and that if they had done either more or leſs, they would not have done ſo well. The arguments in ſupport of this doctrine are extremely feeble; though ſome of the author's poſitions are not incurious. He truly ſtates, that this country had arrived at a very high pitch of greatneſs and power when the negotiation for Peace was opened; but he contends, that we had nothing to gain and a great deal to loſe, and therefore it was proper to put an end to the war; that is by giving up infinitely more than we could poſſibly have loſt by its continuance. An invaſion, he thinks, we had good reaſon to dread; or, at leaſt, an at-

tack on ſome of our diſtant poſſeſſions; and he is of opinion, that "the overthrow of Buonaparte's power, and a change in the Government of France would not be beneficial to this country! He alſo intimates, that our commerce has been carried to that point beyond which it would be dangerous to carry it; but how he can reconcile this opinion with his repreſentation of the commercial advantages to be derived from the poſſeſſion of Trinidad we cannot conceive. But all his arguments againſt the continuance of the war are rendered perfectly uſeleſs by the declaration "that there was a preſſing demand, of not *a real neceſſity*, for its termination." If ſo, there is not a word to be ſaid on the ſubject. But, is he not aware, that the exiſtence of any ſuch neceſſity has been moſt expreſsly and peremptorily diſclaimed by the Premier?

The opponents to the war our author divides into two claſſes.—They who would have *no peace at all*—and they who inſiſted on better terms. But the firſt deſcription of opponents are the creatures of his own brain. He contends, as the Miniſterial champions in the Newſpapers have contended before, that, Jacobiniſm is extinct in France—"its doctrines are now unuſually reprobated, and no where more than in France, and in this country." Is it already forgotten, then, that Buonaparte is "the child and the champion of Jacobiniſm;" and, that, although he will adopt every precaution to prevent the Jacobins from ſubverting *his own* throne, he has was conſtantly uſed them for the ſubverſion of other thrones, and other Governments; and has, at this moment, ſeveral of their Chiefs in his adminiſtration?

To the aſſertion that "the political meaſures purſued by the Emp. Alexander from the firſt moment of his acceſſion, had ſufficiently proved that he was far from wiſhing to engage in a war with the French Republic, either as a principal or an auxiliary," we anſwer, that his very firſt act, reſpecting foreign powers, proved the very reverſe of this aſſertion to have been the fact. For it is well known, he inſiſted, by his Ambaſſador at Paris, on the reſtoration of the Kings of Sardinia and Naples to the whole of their dominions, as the indiſpenſible condition of continued amity between Ruſſia and France. Why he ceaſed to act upon this principle, the *Britiſh Miniſtry*, we apprehend, are beſt able to explain.

Our Optimiſt attempts to ſhew, that Malta could not have been retained with *honour*; and that its retention would have been of very little conſequence to us. And, as to Saint-Domingo, it is much more advantageous to us, that it ſhould be in the hands of France than in our own!—The poſſeſſion of Holland by France, too, we now learn, for the firſt time, is of very trivial importance to this country! The Levant trade is equally inſignificant. It is impoſſible to *argue* againſt ſuch *facts*. But for the information of this writer, in caſe he ſhould be tempted to reſume his pen, we ſhall juſt apprize him that the Levant Trade carried on by France before the war, was eſtimated to amount yearly to A MILLION AND A HALF STERLING; and that the groſs annual revenue of the French part of the iſland of Saint-Domingo, in 1789 (as appears from an authentic account now before us) was four hundred millions of livres, or upwards of SIXTEEN MILLIONS AND A HALF STERLING! Its population amounted to 555,679 ſouls!

If, however, we have loſt theſe poſſeſſions, we have, it ſeems, gained one ineſtimable advantage, for our author aſſures us, that we ſhall obtain the beſt poſſible *cocoa* from Trinidad; an object which, no doubt, had its due weight with the Noble Lord who concluded the Treaty of Peace.

But

But we had overlooked one of the Author's beſt arguments in favour of the Peace; he contends that the main object of the war, *ſecurity*, muſt be obtained becauſe the Miniſters have taken ſpecial care to render it the *intereſt* of the enemy to preſerve the Peace, by giving him every thing he could wiſh. This is, ſurely, the firſt time, that ſuch an argument was ever advanced in praiſe of a Miniſtry, and, we hope, for the honour of our country, it will be the laſt.

A Hint of the Chouan Army's having been but a Snare fabricated by the Jacobins themſelves !!! 4to. Pp. 16. 2s. Spragg. London. 1101.

THE object of this Pamphlet is to convince the public, that the French Jacobins formed the army of Chouans, in order to induce all the Royaliſts to join them, that they might be deſtroyed with greater facility. But, after reading it, with great attention, we have found no argument or proof capable of convincing us of the juſtice of the author's poſition. Indeed, having known a hundred of the Officers of that army, and of the army of La Vendée, we cannot but ſtill believe, that thoſe levies were principally formed of Catholic and Royaliſt peaſants, though it is very poſſible there might be among them many wolves in ſheep's cloathing.

NOVELS AND TALES.

The Little Mountaineers of Auvergne; or, the Adventures of James and Georgette. Altered from the French, and adapted to the Peruſal of Youth. 12mo. Pp. 232. Peacock. 1801.

THIS volume is not deſtitute either of inſtruction or amuſement.

"James and Georgette cannot, it is true, lay claim to thoſe brilliant accompliſhments which early culture beſtows, and which are generally the attendant [attendants] of (*on*) an elevated ſtation; but the innocent ſimplicity of their manners, and the grateful ſenſibility of their hearts, are among the qualities moſt eſtimable in youth: birth, rank, and fortune may give diſtinction with ſuperficial obſervers, but it is the qualities of the heart which can alone render us eſtimable with the truly wiſe and virtuous."

To the execution or morality of this performance, there is nothing to object.

The Village Maid; or, Dame Burton's Moral Stories, for the Amuſement of Youth. To which are added, Plain Tales. By Elizabeth Somerville. 2s. Vernor and Hood. 1801.

THESE ſtories are fitted for the peruſal and inſtruction of very young children. Their execution is tolerable; but, in books of this deſcription, we object to the introduction of poetry. Children ſhould certainly learn to read and underſtand plain proſe before they attempt to accompany the flights of the poetic muſe.

Adventures of Muſul: or, The Three Gifts; with other Tales. Vernor and Hood. 1s. 6d. 1800.

ALLEGORICAL tales are very ſeldom adapted to the capacities of children. The allegories here preſented, however, are judiciouſly explained; the

the tales are reſpectably written; the morality is good; and the book may be advantageouſly placed in the hands of children from five to ſeven or eight years old.

Viſits to the Aviary. For the Inſtruction of Youth. 1s. 6d. Vernor and Hood. 1800.

THE plan of this little work is extremely judicious: the deſcriptions are neither technical nor dry, but intereſting, amuſing, and inſtructive; and, at the ſame time, that they convey a ſort of general knowledge, will ſtimulate the young reader to the peruſal and ſtudy of thoſe books which exhibit more copiouſly and minutely the hiſtory of the feathered race.

Juvenile Philoſophy: containing amuſing and inſtructive Diſcourſes on Hogarth's Prints of the induſtrious and idle Apprentices; Analogy between Plants and Animals, &c. &c. deſigned to enlarge the Underſtandings of Youth, and to impreſs them at an early Period with juſt and liberal Conceptions. 2s. Vernor and Hood. 1801.

THIS is a heterogeneous compilation which, though it may not do any harm, is certainly not calculated to do much good. The "amuſing and inſtructive diſcourſes on Hogarth's Prints" are nothing more than moraliſing deſcriptions of them; the tales are neither fit for children nor any body elſe; and, as to the mineralogical and botanical parts, when children are old enough, and ſufficiently inſtructed, to underſtand them, they will be capable of underſtanding books of a much ſuperior nature.

Moral Tales: deſigned to amuſe the Fancy and improve the Hearts of the riſing Generation. By the Rev. Edmund Butcher. To which is added, by a Lady, *The Unhappy Family; or, The dreadful Effects of Vice.* A Tale. 2s. Vernor and Hood. 1801.

THESE "Moral Tales" are given to the world as the production of the "Rev. Edmund Butcher," and the Preface informs us, "that the preſent little performance is the author's firſt attempt in this way." It is one of the duties of a critic to expoſe impoſition whenever he may diſcover it; and we here take the liberty of aſſerting, that *we have very good reaſon to believe* that the tale, entitled, "*The New Year's Gift,*" which occupies the principal part of this volume, *was not written* by any perſon of the name of Butcher; for it was poſitively publiſhed in a magazine, called, "The Monthly Viſitor," about three or four years ago; and *we have the ſame reaſon to believe* that it was written by a Diſſenting Clergyman of the name of *Evans*, who kept an academy at Hoxton, although the *reverend* author thought proper to inſert in it an impudent puff on "EVANS's *Sketch of the Denominations of the Chriſtian World,*" ſtating it to be "written with accuracy, perſpicuity, and elegance." The thing which he calls "*The New Year's Gift*" is "*well enough,*" though rather odd, and certainly not of ſufficient importance for republication. Whether there be as much reliance to be placed on the veracity of the *reverend* author reſpecting the other tales in this volume we cannot at preſent determine, and ſhall only remark, that they may do "*well enough*" when there is nothing elſe in the way.

Edward, a Tale, for young Perſons. Principally founded upon that much admired Performance of the ſame Name, by Dr. Moore, and adapted to the Capacities

Capacities of Youth. By Mrs. Pilkington. 1s. 6d. Vernor and Hood. 1800.

MOST of our readers are, no doubt, acquainted with the political tendency of Dr. Moore's publications; and, of courſe, cannot wiſh them to be extended to the riſing generation. The principles of this book are very ſimilar to thoſe of the German drama: perſons of rank are holden up to contempt, as monſters of folly and vice, while the lower orders of ſociety are alone repreſented as the poſſeſſors of virtue. Neither nature nor truth will ſanction this repreſentation of things; and the effect of it is too miſchievous to paſs without reprobation from thoſe who think it of importance to ſecure the minds of the riſing generation againſt the worſt ſpecies of impoſition and fraud.

POETRY.

Juvenilia; or, a Collection of Poems; written between the Ages of Twelve and Sixteen. By J. H. L. Hunt, late of the Grammar School of Chriſt's Hoſpital. And dedicated, by Permiſſion, to the Hon. J. H. Leigh, containing Miſcellanies, Tranſlations, Sonnets, Paſtorals, Elegies, Odes, Hymns, and Anthems. Second Edition. 12mo. Pp. 236. NoBooksellers Name. 1801.

AN unuſually numerous liſt of ſubſcribers is prefixed to this volume; and, when we conſider the verſatility of talent, and the extreme youth of the author, we cannot withhold our applauſe of that liberality which affords ſuch encouragement to the exertions of genius. We do not wiſh this young gentleman to believe that he is the moſt correct, the moſt elegant, or the moſt ſublime poet, who has ever written; nor do we wiſh him to ſuppoſe that he has yet attained his meridian height of excellence; but he is, indeed, "no vulgar boy;" and we ſhall wait with pleaſure for the future expanſion and maturity of his poetic powers. "All the tranſlations but one," he informs us, "the two firſt odes, and the firſt hymn, were written at a very early age." Of his tranſlations, indeed, little more can be ſaid, than that they poſſeſs the merit of ſmooth verſification. The firſt Ode "*To the Evening Star, from Oſſian,*" is entitled to but very ſlender praiſe, as we cannot prevent a recurrence of thought to the original; and the ſublime effuſions of the Caledonian bard, whenever they are thrown into meaſured verſe, are deprived of that ſimple beauty which is their chief excellence, and for which we ſo much admire them. As a ſpecimen of early genius we ſhall give the following piece, entitled VALOUR, AN ODE.

"When Valour, fearleſs maid, was born,
She wander'd friendleſs and forlorn;
Till once, in Greece, when firſt it roſe
Superior to its neighb'ring foes;
She ſaw in ev'ry eye a fire,
Which none but Valour could inſpire,
And pleas'd to find it all her own,
In Sparta firſt ſhe rais'd her throne.

"'Twas Valour taught the art of war,
To throw the lance, and drive the car;

'Twas

'Twas valour ev'ry boſom fir'd,
Fill'd high with courage, warm'd, inſpir'd,
Taught the bold warrior how to die,
And bade the vanquiſh'd ſcorn to fly;
Gave to her fav'rite Greece the ſway,
And bade each circling ſhore obey.
" Each ſtate its hero then could boaſt,
The king and guardian of its coaſt;
And Argos ſaw her children brave
The terrors of the foaming wave:
E'en gods were jealous at the ſight,
And crowded on th' Olympian height;
And when the Colchian prize was won,
They ſnatch'd above each Argive ſon.
" From anceſtors renown'd as theſe,
Who neither fought nor ſunk to eaſe,
An hardy race of heroes roſe,
Alike regardleſs of repoſe;
And Perſia's ſons beheld the day,
When on Platœa's plains they lay;
And ſaw, and ſaw alone to mourn,
The laurel from their temples torn.
" On Mycales ſea circled ſhore,
Again they heard the battle roar;
Unnerv'd to fight, afraid to die,
Again the Perſian turn'd to fly.
Then Xerxes roſe, and left behind
His millions, but a grave to find,
And while the coward monarch fled,
Greece rent the turban from his head.
" Ah! loſt to all her patriot fame,
Where now is Græcia's glorious name!
—'Tis fled;—and Sparta's hardy race
Shew but a female's languid face.
Their boſom now no ardour fires,
No courage warms, no zeal inſpires;
And Valour's ſelf, to roam no more,
Has come to Albion's white-cliff'd ſhore!"

As an inſtance of our youthful poet's improvement; and as a fair ſpecimen of his lyrical compoſitions, we preſent our readers with the following ode, written at a later period.

To Truth.

" Truth, faireſt virgin of the ſky,
With robes of light, and beaming eye,
And temples crown'd with day;
O thou of all the cherub choir,
That boaſt'ſt to wake the ſweeteſt lyre,
And chant the ſofteſt lay.

By him, who midſt his country's tears
Stood moveleſs to a thouſand fears,

And ſmil'd at racks and death;
By Perſia's turban'd heroes bold,
And all the Spartan chiefs of old
That bow'd thy ſhrine beneath;

"By holy virtue's veſtal flame,
By laurell'd Honour's ſtately name,
And cheek-bedimpled love;
O lift from thy majeſtic head
The veil that o'er its treſſes ſpread,
Doubt's fairy fingers wove.

"Thee chaſte Religion's virgin breaſt,
And Hope, with fair unruffled veſt,
Their lovely ſiſter hail;
Simplicity with lillied crown,
And Innocence untaught to frown,
And Peace that loves the vale.

The Dæmon that uſurps thy day,
And caſts upon its blemiſh'd ray
The poiſon of his tongue;
O bid him, from thy dazzling ſight,
Shrink back into eternal night,
His kindred fiends among.

And, in the horrors of his train,
Let Diſcord ſeek his yelling reign,
Nor haunt thy path ſerene;
While guilt, on ev'ry ſullen wind,
Starts pale and trembling from behind
His wild and wizard mien.

"Then o'er thy flow'r-enamell'd way
Shall youth, in artleſs frolic gay,
His ruſtic hymns increaſe;
While Britain, raptur'd at the ſound,
Shouts to her echoing ſhores around,
"Truth, Liberty, and Peace!"

Imitations frequently afford a diſplay of ingenuity, but very ſeldom of genius. This obſervation correctly applies to the Paſtorals, and other imitative pieces, of our author: they poſſeſs all the coldneſs of a copy, with ſcarcely any ſtrokes of originality. Of his ballad of "The Negro Boy," and "The Mad Girl's Song," we can ſpeak more favourably: the latter poſſeſſes a certain wildneſs of pathos, and a delicacy, which render it particularly intereſting. Some of his Sonnets are pleaſing; but they are not of the legitimate ſtamp; and, like many other ſonnets, exhibit a much greater portion of ſound than ſenſe. Several pieces of blank verſe appear in this volume, among which the one addreſſed to the White Roſe of America, claims the ſuperiority. In this ſpecies of poetical compoſition, however, Maſter Hunt does not, at preſent, appear likely to excel: he ſhould recollect the opinion of Dr. Johnſon, that thoſe who are contented to pleaſe ſhould confine themſelves to rhyme; and that none but thoſe whoſe powers are capable of commanding attention ſhould attempt blank verſe.

We now proceed to the examination of our young poet's principal performance,

ance, entitled, "*The Palace of Pleaſure.*" This is an allegorical poem, of one hundred and thirty ſtanzas on the Spenſerean model. The author ſays,

"When it is urged with reſpect to the preſent Engliſh phraſeology, that expreſſive, as well as elegant, language, can never be wanting to the choice of an author, upon whatever ſubject his pen is employed, it will, without doubt, be a ſufficient apology for the ſimple ſtyle and obſolete diction occaſionally found in the following poem to premiſe, that cuſtom has long eſtabliſhed the manner of Spencer as a model for allegorical compoſition. The preſent imitation of the verſe of that immortal poet is accompanied with language that may to ſome ears border upon the ludicrous; this, however, as an annotator on Thomſon ſomewhere obſerves, is neceſſary to bring it to a greater degree of perfection; and, in fact, it not only renders the imitative ſtyle more like the original, but tends to add conſiderably to that unſtudied harmony and ſimplicity of nature, which ſo attract and amuſe the mind in ſtudying the bard of Mulla's admirable effuſions."

Much as we admire Thompſon's *Caſtle of Indolence*, and ſome other imitative pieces of a ſimilar nature, we cannot think that they derive their excellence and power of pleaſing from an adoption of obſolete language. If other proofs were wanting in ſupport of this opinion, Dr. Beattie's beautiful fragment of *the Minſtrel* ſufficiently evinces, that the eſſence of the ſtanza, in which that poem is compoſed, exiſts not in the ancient phraſeology of Spencer. On this point, however, as there is a difference of ſentiment among the *literati*, we ſhall not contend: yet we cannot help lamenting that genius ſhould be frittered away in the imitation of words and phraſes. An imitation, even if it exceed the original, is apt to elicit the invidiouſneſs of compariſon, and has not the ſlighteſt claim to the praiſe of originality.

Of the poem before us, we cannot, however, but congratulate the author on the eaſy flow and harmony of verſification, the beautiful imagery, and the ſimplicity of ſentiment which it exhibits.

"Where the allegory is wanting in the ſurvey of human life, the youth and inexperience of the author will, it is hoped, be brought to the recollection of the excuſing reader; and the moral, never to be too often repeated, that is drawn from it, which endeavours to correct the vices of the age, by ſhewing the frightful landſcape that terminates the alluring path of ſinful pleaſure, ſupply the defects of a Muſe, who is entering into public in her ſixteenth year, baſhful on her firſt exhibition, and liſtening with trembling expectation, as ſhe paſſes, to the ſhouts of diſapprobation or applauſe that burſt from the ſurrounding multitude."

It is ſcarcely poſſible for us to beſtow higher praiſe on this juvenile performance, than by ſaying that we have read it, repeatedly, with increaſed ſatisfaction: that our readers, however, may in ſome meaſure be ſatisfied as well as ourſelves, we ſhall preſent them with two or three extracts. The following deſcription of beauty is from the firſt canto.

"And after him a lovely female form
Tripp'd blithe along her ſoul-enliv'ning way,
Ycleped beauty; Health in bluſhes warm,
And thouſand charms her glowing cheeks array;
Her eyne with Love's reſiſtleſs glances play:
While in one hand a ſweet Narciſſus flow'r
She carried ſoft with lily colour gay,

Benempt

Benempt from that bright youth, who in ſad hour
Pin'd for his own fair face, while Echo's had no pow'r.
A youth enchain'd adorn'd her other hand;
Certes he was a lovely little boy;
His eyne were hidden by a ſilken band,
Which nathleſs did his beauty ne deſtroy:
And o'er his ſhoulder, ah! deſtructive toy!
A golden quiver ſtock'd with darts he bore,
With which unguarded hearts he doth annoy:
For tho' ſo ſmall, yet can he wounden ſore,
And bid the mournful breaſt be glad and gay no more!
" And little winged imps around her head
Friſk'd on the air; ſome carried torches ſheen,
Which double luſtre o'er the day did ſpread,
As tho' the ſun had wanting ſplendour been;
And ſome bore pierc'd and bleeding hearts I ween,
Which others aimed at in cruel ſport
With poiſon'd darts, and ſeemed full of ſpleen;
Tho' in their face they look'd of joyous ſort,
And whirlen up and down, as Fairy had them taught.
At each gay ſtep ſhe took her path along,
Soft Virgins ſcatter'd Maia's flow'rets fair,
And other ſweets that to her reign belong,
And all Pomona's juicy dainties rare,
The beauteous ornament of Summer's wear,
And at her feet blaz'd crowns of glorious hue,
That fill'd with ſplendour all the ſheeving air,
Which Kings and Cæſars, ay, before her threw:
To ſuch a peerleſs maid is royal ſervice due."

The deſcription of religion, in the ſecond canto, forms a ſtrikingly beautiful contraſt with the above:

" O'er her fair ſhoulders hung a robe of white,
Not gaudy, gay, or glitt'ring in the air,
But chaſte and plain it pleas'd the taſteful ſight,
And to the modeſt made its owner dear;
Of ebon colour was her flowing hair,
Type of grave judgment and exalted thought;
Upon her arm, like alabaſter fair,
Hung the bleſt Croſs, which peace and comfort brought,
And ſhe had eyes from which pain mote have pleaſure caught."

We ſhall conclude with quoting one ſtanza from the ſong of Religion.

" Come then —— O come to this compoſing breaſt;
Come; on the Croſs repoſe the weary head!
Come! For this boſom ſoothes the tired to reſt,
And this hard croſs yet makes an eaſy bed!
This hand can join again life's parted thread!
This eye can animate the pallid cheek
With one warm look, tho' health has long been fled!
This arm can raiſe to ſtrength the drooping weak,
This arm the dart of woe, the rack of torture break."

MISCEL-

MISCELLANIES.

The Letters of a ſolitary Wanderer, containing Narratives of various Deſcription. By Charlotte Smith. 3 Vols. Low, Berwick-ſtreet, London.

THE authoreſs of theſe volumes has been ſo prodigiouſly fruitful in ſuch works, that ſhe has almoſt wearied criticiſm in its attempts to keep pace with her. The character and ſpirit of her productions are now ſo well known, that it is unneceſſary to ſay more on the ſubject. If we do not find the originality in theſe pages which her former novels have exhibited, neither the world nor we have reaſon to complain; after having, if we miſtake not, nearly accompliſhed the number of forty volumes in labours of this deſcription, ſhe ſurely may be allowed, or at leaſt expected, to have exhauſted her imagination. She promiſes three more volumes in the courſe of the enſuing ſpring!! If ſhe finds purchaſers for them, her end may be anſwered; we will not prevent the ſale.

Picture of Palermo. By Dr. Hager. Tranſlated from the German, by Mrs. Mary Robinſon. Phillips. Pp. 158. 12mo. London.

WE do not find any thing in this little volume to have made it worthy of a tranſlation. Palermo is not now ſo much a ſtranger to us as formerly; ſome late events have made it familiar to the ears of Engliſhmen, and whoever now attempts to give a deſcription of Sicily, muſt have more abilities and more original ſources of information, than we obſerve in Dr. Hager—from this work at leaſt. It appears to be the laſt work of the translator; whether it be the beſt or not, our readers muſt be left to judge for themſelves. It is well printed, and on good paper.

Report of the Cauſe between Charles Sturt, Eſq. Plaintiff, and the Moſt Noble the Marquis of Blandford, Defendant, for Criminal Converſation with the Right Hon. Lady Mary Ann Sturt; tried in the Court of King's Bench, Weſtminſter, on Wedneſday, the 27th May, 1801, before Lord Kenyon, and a Special Jury. With an Appendix, containing the Letters of the Parties which did not appear on the Trial; a Preface and Notes. 8vo. Pp. 174. 5s. Ridgway. 1801.

THE Jury, in this cauſe, gave *one hundred pounds* damages, and the object of the bulky pamphlet before us is to repel the inſinuations of the Judge and of the Council for the Defendant, which went to charge the Plaintiff with the heinous offence of conniving at the criminal conduct of his wife. The object is certainly laudable, nor does Mr. Sturt appear to us to have failed in his efforts to attain it. For the ſake of religion and morality, it were devoutly to be wiſhed that this publication had never ſeen the light;—it exhibits a woeful ſcene of profligacy and wretchedneſs; a diſguſtful mixture of blaſphemy and vice; of exceſſive ſenſibility and headſtrong paſſion, which had better been concealed from the public eye. It is a lamentable thing to ſee two families thus involved in miſery, from the prevalence of paſſion over duty!

Aſtley's Syſtem of Equeſtrian Education, exhibiting the Beauties and Defects of the Horſe; with ſerious and important Obſervations on his general Excellence, preſerving him in Health, Grooming, &c. with Plates. The third Edition. 8vo. Pp. 214. 10s. 6d. Sold by S. Creed, Agent and Publiſher, No. 2, Weſtminſter-Bridge-Road, Lambeth.

IF unwearied application, during the period of forty years, is ſufficient to make a man maſter of his ſubject, Mr. Aſtley is maſter of his;—and, as far as we are able to judge, this treatiſe on the nature, the care, and the management, of that noble animal the horſe, will be found eminently uſeful.

Report of the Committee of the Society for carrying into Effect his Majeſty's Proclamation againſt Vice and Immorality, for the Year 1800. 8vo. Pp. 16. Hatchard. 1801.

IT is with infinite pleaſure we notice the revival of a ſociety to whoſe beneficial labours the Public may look with confidence for the means of meliorating the morals of the age, and of promoting, within the ſphere of its action, the declining cauſe of religion and virtue.—The objects to which the efforts of this admirable inſtitution have been principally directed, during the laſt year, are licentious publications, proſtitution, and the profanation of the Lord's Day;—all of them offences which ſtrike at the very root of ſociety, and threaten to extirpate every Chriſtian principle from the land which they contaminate.

It is moſt truly obſerved that no efficacious means have yet been adopted for repreſſing the growing ſin of proſtitution; and, though it may, and ought to be, prevented from rearing its ſhameleſs front in our ſtreets, and in our places of public reſort and amuſement, yet the relief, like the puniſhment, is but partial and temporary, while permanent reform, is the grand object to be attained. In order to atchieve this moſt deſirable purpoſe, ſome charitable inſtitution ſhould be eſtabliſhed, for the reception of the unhappy beings who are taken out of the ſtreets, and, now, committed to priſon;—ſome place, at which they ſhould experience gentle treatment, be ſupplied with the means of preſent ſubſiſtence, and inured to thoſe habits of regular induſtry, which would prepare them once more to become inoffenſive and uſeful members of the community.

It is equally true, that the exiſting laws for puniſhing profanations of the Lord's Day, are not only inadequate to the purpoſe, but abſolutely operate as an encouragement to the commiſſion of the crime. For, it is evident, and indeed we have ſeen frequent inſtances of the fact, that a man who takes ten or twenty pounds on the ſabbath, by the ſale of his goods, will chearfully conſent to pay five ſhillings, the extent of the puniſhment, for the privilege of opening his ſhop. We are truly happy, therefore, to find that it is the intention of the Society to bring a Bill into Parliament, for rendering theſe ſalutary laws more effectual;—the fine ſhould be conſiderably enlarged; and, on a repetition of the offence, it ſhould be declared a miſdemeanour, and made puniſhable as ſuch. We earneſtly hope, that the Parliament will, by their encouragement and ſupport of ſuch a Bill, prove themſelves the real guardians of the religious and moral principles of the country. At a period like this, when we are about to open a cloſe intercourſe with a nation, the moſt licentious, profligate, vicious, and abandoned,

doned, of any nation upon earth, unleſs ſome ſtrong barriers be erected to guard us from the foul contagion which will flow in upon us in torrents, when the flood-gates of vice and immorality ſhall be, as they very ſoon will, drawn up, it will prey upon our very vitals, pierce to our heart's core, and plunge us in the gulph of deſtruction. But it is time to let the Committee explain their own proceedings.

"Repreſentations having been made to the Society from a very reſpectable quarter, ſtating that in one of the principal ſtreets of the metropolis, the number and ſhameleſſneſs of public proſtitutes had greatly increaſed, the ſociety took the ſubject into their ſerious conſide ation; they conſulted with ſome very able and experienced magiſtrates, and made ſuch repreſentations to the proper guardians of the police, as the evil ſeemed to require. Proſtitution is indeed a vice of ſuch a nature, that any judicious meaſures for the checking of it, muſt naturally call for the countenance and ſupport not only of all who are anxious for the purity of public morals, but of all who can feel for the ſufferings of the moſt wretched and diſtreſſed claſs of the community.

"But the Committee are at the ſame time aware that this ſubject abounds with practical difficulties, and they can at preſent do no more than commend it to the *ſerious conſideration* of the Society. All thoſe, however, who have any regard for the morals of our people, and eſpecially of the youth of both ſexes, muſt ſee the expediency, or rather the neceſſity, of forcing vice to hide its head at leaſt, and of not ſuffering open outrages on public decency to prevail with impunity.

"But the ſubject which has perhaps moſt of all engaged *the attention* and intereſted the feelings of the committee, has been the profanation of the Lord's Day. Convinced that on the maintenance of this inſtitution depends the preſervation of religion amongſt us, (and with our religion our civil polity alſo is ſeparably connected) the committee, from the very earlieſt inſtitution of the Society, have uniformly conſidered this ſubject as calling for their ſpecial care. Means have been taken temperately and diſcreetly for promoting the more vigorous execution of the exiſting laws, and the committee are happy to acknowledge the obligations which they in common with the Public owe to their much reſpected Preſident, for his readineſs, in affording his perſonal exertions in this good work.

"They are compelled, however, to declare, and that, after having conſulted counſel of the firſt eminence, that the exiſting laws, partly from the minuteneſs of their penalties, partly from an inherent defect in the principal ſtatute, are very inadequate to their purpoſe. It is ſcarcely neceſſary to ſuggeſt that an application to the legiſlature for the protection of this bulwark of our national religion, is rendered among us more than commonly neceſſary, by the neglect or even avowed abolition of it in other countries, and above all by the natural effects of increaſing wealth and luxury on the manners and morals of a free community.

"Such have been the chief proceedings of the year; but it ſhould ever be borne in mind in eſtimating the utility and ſervices of a ſociety, the object of which is to enforce the laws againſt vice and immorality, that the benefits rendered by it are often far greater than they may at firſt ſight appear, as muſt almoſt always be the caſe, where the good to be effected is of a preventive nature. The committee can deſire nothing ſo much as

to operate by prevention; and they are perſuaded that the Society will ſympathiſe with them cordially in their earneſt wiſh to deter from the commiſſion of crimes rather than to puniſh them."

It is the duty of every man, who thinks the morals of the country worth preſerving, to contribute his efforts to promote the ſucceſs of ſuch a truly reſpectable, and moſt valuable, inſtitution.

REVIEWERS REVIEWED.

TO THE EDITOR.

SIR,

Manse of Keith-hall, September 10th, 1801.

IN your criticisms on Dr. Campbell's Lectures on Ecclesiastical History, you have injured both the author and his biographer. As the former is removed to a better world, and as I wrote his Life, without any view to either fame or emolument, I feel myself called upon to do justice to his memory, and to repel your attacks on myself, as the supposed Editor of his posthumous work and the real writer of his Life. Your criticisms have been extended through six Numbers of your Review, and have filled above seventy-three pages of letter press. I shall endeavour to compress both my own defence and the vindication of my friend within as narrow limits, as are consistent with expressing my sentiments at once with clearness and precision. I begin with my own defence, as I was first attacked.

In your Review for February, P. 142, you say, "We should have been afraid to publish any posthumous work of such an author as Dr. Campbell, if he had not himself left express directions for the publication, lest the superstructure raised by himself had been shaken by our ill poised buttress. A man of such literary eminence as Bishop Hurd may, indeed, take liberties with the works of a friend, with whom he was so intimate as his Lordship was with Bishop Warburton; but we have no evidence whatever of Mr. Skene Keith's being on the same footing with Dr. Campbell; and we have complete evidence that his abilities will not bear to be brought into comparison with those of the Bishop of Worcester."

In answer to all these assertions, insinuations, and discordant remarks,* I would observe that I am not the Editor of Dr. Campbell's Lectures, though I should have been proud of the office, if it had been necessary, and had been intrusted to me; that the booksellers, who asked me to write his Life from knowing my intimacy with Dr. Campbell, are really the Editors of this posthumous work,† that Dr. Campbell left his prelections in a state *fit for publication*,‡ intended to publish them himself and informed his friends of

* How discordant?

† The title page of that work bears the name of the Reverend GEORGE SKENE KEITH as its Editor; in a private letter, dated Keith-hall, June 25th, 1801, Mr. Keith assures us that Dr. Campbell's EXECUTORS *sold the work in manuscript*, and, of course, that *they* were its Editors; and here the same Mr. Keith affirms that the *booksellers* are really the Editors of that work! To which of these *discordant* accounts shall we give credit? Did Dr. Campbell constitute the booksellers, Johnson of London and Brown of Aberdeen, the executors of his last will and testament?

‡ If so, what made him say to you, a few weeks before his death, "that

of this intention, that his own last copy of them still exists written in a very distinct hand, so that the superstructure raised by himself is in no danger of being shaken either by my ill-poised buttress, or by your ill-pointed-battery, that no eminence in literature can warrant a man's taking any liberties with the papers of a deceased friend, without having received a right to do so, or acknowledging what he has done, that Dr. Campbell's Lectures were in the press, and a considerable part of the work printed before I began to write his life; and lastly, though no liberty has been taken either by me or the Editors, that I was thirty years acquainted with Dr. Campbell, and above twenty-four years on a footing of intimacy with that worthy man, who was one of the best friends I ever had, though I do not consider the Anti-Jacobin Reviewers as a court of law, honour, or literature, entitled to examine evidence * upon this subject.

Permit me now, Sir, to call your attention to the proper province of a Reviewer. It is not to make bold assertions, or dark insinuations with regard to matters of fact, but to ascertain facts before he publishes criticisms. It was your business to know that I was the Editor of Dr. Campbell's Lectures,† before you attacked me in that character. But as you have made an apology to me in your Review for July, and yet insinuate in various places that the Editor has taken liberties with Dr. Campbell's work, it may be proper to inform you that there are several hundred persons alive who heard these excellent prelections delivered by the author, that several gentlemen, who are members not of the established but of the episcopal church of Scotland, heard Dr. Campbell deliver the most obnoxious of these lectures, and that so many of the students took large notes of them, that the Editors neither could have added nor suppressed any part of them, without being easily detected; although Dr. Campbell's executors had not been so cautious in preserving his manuscript, which is so distinctly written, and can be produced if necessary.

Passing from the character of supposed Editor to that of biographer, I would now defend my account of his Life and Writings.

You say, in the next paragraph (P. 143) that my "Life of Dr. Campbell is written in a very unequal style, and with very little judgment, and that because my hero was a great and good man, I am determined to make him one of those faultless monsters whom the world never saw." Here you attack at once my style, my judgment, and my veracity.‡ Your opinions of style, however, are very different from mine; and the method which I adopted in writing Dr. Campbell's life, if it did not imply some degree of wisdom or judgment, at least shewed both that I wished to discover truth, and endeavoured to record it faithfully. It is necessary here to be more particular.

I am a decided enemy to equality of style, when the sentiments or things related are of very different natures. *Simplicity* was requisite in recording

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he would still make some *corrections* in this work, if his life *were* (should be) prolonged?" *See view of Dr. Campbell's Prelections*, &c. P. 62.

* We had no occasion to arrogate to ourselves the right of a court to *examine* evidence, where complete evidence *forced* itself upon us.

† We had as little reason to doubt of your being the *Editor*, as of Dr. Campbell's being the *author* of the Lectures. We had the evidence of the title-pages of the two volumes for the one fact as well as for the other.

‡ No, Sir; your *veracity* is here unimpeached.

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the events of Dr. Campbell's early life; *neatness*, if not *elegance*, in describing his ingenuity, and metaphysical acuteness displayed against Hume, *delicacy* in describing his virtues in private life, and *accuracy* in giving an account of his prelections in theology. All these, of necessity, occasioned a difference of style, if I wrote naturally, and adapted my language to the various subjects of which I treated: and I was entitled to rise if I could, above the elegant, while I gave a summary of his character, and endeavoured to leave strong impressions of his virtue on the minds of my readers: I do not say that my style varied properly with my subject; but I maintain that it ought to have been unequal. Johnson's Lives of the Poets afford many happy examples of this inequality, where in recording the history or characterizing the writings of the same person, he frequently varies his style, rising from the *simple* to the *neat*, from the *neat* to the *elegant*, and from the *elegant* to the *sublime*.*

With respect to the little judgment with which you assert that I have written Dr. Campbell's Life, and my making him altogether faultless, because he was a great and good man, I can only state the method which I adopted in writing his life, and shall leave it to any impartial person to decide both on its wisdom and on its fidelity.

As biography cannot be properly executed without knowing the particular facts from every † person who can give information, I first drew up the outlines of Dr. Campbell's Life, which I shewed to his executors; and from them I got an order to examine such of his manuscripts, as were necessary to enable me to give an accurate account of his prelections in theology. I next read the first copy of the Life itself in the divinity hall of Mareschal college, in presence of a number of the professors of that university, and of the minister of Aberdeen. This copy was afterwards circulated among Dr. Campbell's friends for the sake of obtaining information or corrections. A clean copy with all these improvements adopted, was then written out and shewn to his executors and particular friends. I reserved to myself the right of introducing new matter or new expressions; but I felt it to be my duty to allow them an unlimited power of rejecting whatever was deemed exceptionable. From this copy corrected with the greatest liberality and harmony,‡ a third copy was made out for the press:

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* True, Sir; Johnson's style, in the Lives of the Poets, frequently rises, with his subject, from the simple to the elegant, and from the elegant to the sublime; and yet that style has never been accused of inequality, because no critic before yourself has called a style unequal for rising and falling with its subject. An unequal style is like a piece of patch-work, such as that composition would be, of which part had been by Addison, part by Swift, and part by Johnson. "We beseech you, Sir, consider what is the proper meaning of inequality of style, and what Dr. Johnson has said of style in his Lives of Addison and Pope. Learn from him to call things by their proper names;" for on this subject either he or you have written nonsense.

† We really thought it might have been properly executed by knowing the facts from *any* person sufficiently acquainted with them and of undoubted veracity.

‡ This sufficiently accounts for the inequality of your style. Had Johnson himself subjected his Life of Milton to such an ordeal as this, his style would have varied otherwise than with his subject: it would have been nothing better than a piece of patch work.

and even this was submitted to a few select friends (one of them was Dr. Campbell's worthy successor) that nothing in my power might be omitted to make the account of his Life and Writings as accurate and unexceptionable as was possible. For though the long friendship with which he had honoured me would have been a sufficient answer to your remarks,* I should not have had the approbation of my own mind, if I had neglected to do any thing that was necessary, and possible for me to do, in order to pay a just tribute to his memory. It was not *my fault*, but *his glory*, that his character was so amiable, so virtuous, and so praiseworthy, that one of the ablest champions of the Christian faith was also one of the most shining patterns of Christian virtue. You say, in a borrowed phrase, which is here improperly introduced, "that I make him one of those faultless monsters whom the world never saw." I no where call him a perfect character, nor have I exhibited him as faultless: but I stated a number of plain facts which were well authenticated, or described particular virtues which he was known to practise; and while I acknowledge that I alone am responsible for his biography, I must remark that no over-strained account of his character could have passed the ordeal to which it was submitted.†

Most of the above facts you might plead that you did not know. I am now to state some others, in which, unintentionally perhaps, you have misrepresented my meaning in various places, though expressed in the plainest language.

1st. You say that I am *extremely ill pleased* with one author for having compared Dr. Campbell to Dr. Leechman. So far from being ill pleased at all, I say, "that I have been *much instructed* by Dr. Woodrow's Life of Dr. Leechman," I merely animadvert, in a short note, on Dr. Woodrow's comparison of Dr. Leechman's Sermon, *on the Spirit of the* Gospel, with another of Dr. Campbell's on the same text and subject: and here I object only to "comparative praise, as not being such a tribute as is due to the memory of these worthy men." It is true that while I acknowledge Dr. Leechman to have been "a man of an amiable character, considerable learning, and respectable abilities," I say that "he was a spirit of a different order from Dr. Campbell," I am sorry, however, that I said this, because you have so strangely perverted it;‡ for I have a very high opinion of Dr. Leechman, as a pious, humane, and learned man.

2dly. You assert that I labour with some degree of acrimony to prove what no man has denied, that Dr. Campbell's style is equal to Dr. Reid's. I neither assert this, nor labour to prove it. I say that "on abstract subjects meretricious ornaments would be equally despised by both these gentlemen."§ And I would add that in all cases where these learned men

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* In the name of common sense, how could this have been an answer to our remarks?

† This was certainly a singular, if not judicious, method of discovering.

Quid deceat, quid non; quo virtus, quo ferat error.

‡ Whether we have perverted it or not, let the candid reader say, after he hath read the note subjoined to Pp. 25 and 26 of your Life of Dr. Campbell.

§ You have said much more than this, as the reader may find in the 30th. page of the Life, &c.

"differed

"differed respecting abstraction and other objects of metaphysical discussion," the most precise and perspicuous language is always the most proper. Pre-eminence in style, in these higher regions of intellect, is only greater clearness of expression. For this is the best evidence that a philosopher is elevated above the clouds of error, and especially, Mr. Editor, of learned ignorance.*

3dly. You accuse me of preferring Dr. Campbell's whole course of lectures in theology, to the English version of the Holy Scriptures; and you remark that this appears to you to be "something bordering upon blasphemy." I no where compare his lectures on theology, with any version, however bad, of the Holy Scriptures; far less with the English translation of the bible, which is in my opinion a very good one. But I say, that "much and justly as Dr. Campbell's preliminary dissertations have been admired, I shall ever regret that he did not publish, or at least prepare for the press, his whole course of prelections on theology instead of these detached parts, however excellent." So much, indeed, was I impressed with the superior utility of publishing the whole to that of only a part of Dr. Campbell's Lectures that I add, "Had he bent the whole powers of his mind to the arrangement of his plan, to the filling up of his outlines, and to the finishing of these prelections in that masterly way in which he was capable of finishing them, they would in my opinion have been the greatest present that not only Christian Divines, but also private Christians who are men of literature, have received since the days of Jerom." Here nothing could be farther from my intention than to prefer Dr. Campbell's course of lectures in theology to our excellent translation of the bible.† I acknowledge this is a much greater present to the unlearned, to whom, on account of their ignorance, Dr. Campbell's prelections would be no great donation. But I spoke of these prelections as a present only to Christian Divines, and to private Christians who were not men of literature. You have strangely perverted what I had expressed in the plainest language; and you have left me lying on the borders of blasphemy. I beseech you, Sir, consider what is the proper meaning of blasphemy, and what Dr. Campbell, in his dissertation on that word, makes βλασφημια to signify.‡ Learn from him "to call things by their proper names; for there can be no blasphemy where there is not an impious purpose to derogate from the divine majesty

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* "Style in the regions of intellect" is an expression not remarkable for clearness; but when you represent those regions as elevated above the *clouds*, you suggest the idea of a country, to which even fancy does not wander in quest of intellect. Pray, Sir, whether is this sentence an example of the *simple*, of *the neat*, of *the elegant*, of *the sublime*, or of *the fustian?*

† What, Sir! Was not our translation of the Bible presented to Christian Divines and private Christians, at a period long subsequent to the days of Jerom?

‡ We know, without Dr. Campbell's aid, that *blasphemy* is the speaking irreverently of God, or of something which stands in a peculiar relation to him. If the Scriptures stand in a peculiar relation to God, the man speaks irreverently, who represents a good version of them as of less value to Christians, whether learned or unlearned, than any course of theological lectures proceeding from the pen of an uninspired author.

and to alienate the minds of men from the love and reverence of God."* Remember also that while unlimited admiration and indiscriminate censure are the works of a vulgar mind, they are very different things from blasphemy, from which false taste and false criticism are equally remote.

4thly. You assert that I "boast of Dr. Campbell's knowledge of the Greek language, and set him far above your Burneys, and Glasses, and Porsons;" and you contend that "a knowledge of the Greek language is the *very last* foundation on which the friends of the learned principal should attempt to build his fame." I no where boast of him as one of the most eminent Greek scholars of the age; or compare him with the gentlemen whom you mention, (or with Lord Montboddo who deserved a place in your catalogue if you were to mention any names) though I could have said, with truth, that Dr. Campbell was a very good judge of *classical* Greek. But the *original languages*, with which he was necessarily best acquainted as an able Christian Divine, and scripture critic, were the Hebrew, the Syriac, and the Hellenistic Greek, or Greek of the New Testament, where the Hebrew idiom is engrafted upon Greek expressions: and the valuable Dissertations which he published as preliminary to his translation of the gospels, afford the best evidence of his knowledge of the Hellenistic Greek; the knowledge of which is both a firm foundation on which his fame may be built; and the first or best foundation on which the fame of any scripture critic should be erected. I proceed to another subject.

You step *out of your way* to pass some severe strictures on Dr. Campbell's Translation of the Gospels,† because you say that "you are called upon by this rash man," the soft epithet with which you have honoured me, "to compare a section of it with the common version, and then say which of the two on the whole has the best effect on your mind." The following remarks on your criticisms will shew whether the writer or the Reviewer be most deserving of the title of *a rash man*.

You find fault with Dr. Campbell for translating the first verse of the 6th chapter of Matthew, "Take heed that ye perform not *your religious duties* before men, because ye say that ελεημοσυνη never signifies religious duties." But Dr. Campbell did not translate ελεημοσυνη at all; for he did not believe it to be the genuine reading in the original language. He read δικαιοσυνη and he very properly translated it *religious* duties. Did the Reviewer read his note on this verse when he found fault with the translation? If he did not, then he was a rash man. If he did, what name can I give to his criticisms?‡ But I must in charity suppose that you had not read Dr.

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* For which reason we represented your very improper preference as only *bordering* upon blasphemy.

† We had said that your Life of Dr. Campbell is written with very little judgment. We thought so then, and we think so still; because instead of contenting yourself with pointing out the excellence of his logical and metaphysical works, to which, indeed, it will not be easy to find any thing superior, you take it upon you not only to prefer his translation of the Gospels to the authorized version, but to challenge your readers to do the same. Did we *step out of our way*, when we endeavoured to shew that this challenge was rashly and injudiciously given?

‡ What name you please; for δικαιοσυνη can with no more propriety be translated *religious duties* than ελεημοσυνη. A moment's reflexion might, indeed,

Dr. Campbell's note on the passage. If you had examined the matter with any degree of attention, you would have found that several Greek MSS. read not ελεημοσυνη in this place, but δικαιοσυνη, that the Vulgate renders this clause, *ne juſtitiam veſtram faciatis,* that the Syriac and Saxon versions are to the same purpoſe, that several of the fathers prefer this reading, and that among the moderns, Beza, Tremellius, Doddridge and Pearce adopt the same in their tranſlations or commentaries; while Dr. Campbell has aſſigned several reaſons which induced him to give this correction of the common version. You could not have chosen a worse example for proving either my raſhneſs, or Dr. Campbell's inaccuracy in tranſlating.†

You acknowledge that "his tranſlation of the 4th. verse of this chapter is *very nearly the* meaning of the original; but ye add that the words *to whom nothing is ſecret, will himſelf recompenſe thee,* are no tranſlation of the Greek words ὁ βλεπων εν τω κρυπτῳ αυτος αποδωσει σοι εν τω φανερω, which are very properly rendered by our tranſlators; and might be still more literally rendered thus; "who ſeeth in ſecret ſhall himſelf reward thee *in public.*" Here we have Dr. Campbell much inferior to the tranſlators of the New Teſtament, and the Anti-Jacobin Reviewers ſuperior to both.† Unfortunately, however, the laſt three Greek words εν τω φανερω are now generally underſtood to be interpolated. The moſt eminent of the fathers never received them; nor are they found in the Vulgate, Saxon or Coptic versions; and among the moderns are rejected by Erasmus and Bongelius, beſides Dr. Campbell, who gives a very probable conjecture of the way in which they have been interpolated: and, therefore while you aſſert that his version is *nearly* (i. e. not quite so much as) the meaning of the original, your own improvement on the tranſlation is *a little* more than you were warranted to give.

In Dr. Campbell's version of the 7th. verse of the same chapter, "And in prayer talk not idly as the pagans," you object to the tranſlation both of βαττολογησητε, rendered *talk idly,* and of οι εθνικοι tranſlated the pagans. Dr. Campbell in his note upon this verse obſerves that the term vain repetitions in the common tranſlation is rather too confined; and that every thing in words, that may be juſtly called vain, idle or foolish, may be conſidered as comprehended under the term βαττολογειν. With reſpect to rendering οι εθνικοι the Pagans, he has obſerved, in a similar case, the great difficulty in tranſlating the appellatives of one language into those of another. You conſider οι εθνικοι as synominous with τα εθνη; Dr. Campbell viewed them as somewhat different, the latter ſignifying the gentile nations or heathen;

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deed have ſatisfied you that *religious duties* cannot be the meaning of the word used by our Saviour on this occaſion, whatever that word may have been; for attendance on the synagogue and temple ſervice were religious duties to the Jews, as "the aſſembling of themſelves" in church is a religious duty to Chriſtians. Can such duties be performed *otherwiſe* than before men?

† *Totius facti tui judicium ex conſilio tuo.*

‡ Only if the moſt *literal* tranſlation be neceſſarily the *beſt.* For reaſons too tedious to be given here, we do not believe the words εν τω φανερω to be interpolated; but whether they be or not, as they are generally received, Dr. Campbell shonld have tranſlated them, and reſerved his proposed correction for the note.

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but the former as denoting the Gentile worshippers, or Pagans, as we now term them. And as he could not find an appropriate expression* in English, he was obliged to approximate to the meaning of the original, by using the word *pagans*, which is at present in good use, although the word from which it is derived, did not in our Saviour's time denote a Gentile worshipper.

In his version of the 2nd. verse of the 7th. chapter, ye object "that μετρειτε does not signify ye give, nor ανθμεληθησεται υμιν ye shall receive, nor εν ω γαρ κριματι for as ye judge. This is not fairly stating what Dr. Campbell has translated. He renders the *phrase* εν ω μετρω μετρειτε αντιμετρηθησεται υμιν, "with the *measure* wherewith ye *give* ye shall *receive*." This is not merely giving or receiving, but it is giving or receiving *measures*; and this translation is sufficiently literal, accurately conveys the import of the Greek phrase, and is more intelligible to an English reader than if the image of measure had been thrice expressed in the version.† In like manner *the phrase* εν ω κριματι κρινετε *as ye judge* is more intelligible than *with what judgment ye judge*. No man knew better than Dr. Campbell,‡ when an image should be preserved in translating; and when a number of images, though extremely proper in addressing a *Jewish* audience, tended to load the sense or render the passage obscure to an *English* reader. It is as unfair to view a single *word* as detached from *a phrase*, in a criticism on that phrase, as it would be improper in an Algebraic equation to confound $a^2 \times b^2$ without any vinculum, with $\overline{a^2 \times b^2}$ with a vinculum, that denoted a compound quantity raised to the second power.

You seem to consider his translation of the *third* verse of this chapter, as a very extraordinary one, because he has translated δοκον, *a thorn*. If you had read his note on the passage, in which he assigns his reason for this translation, you would have seen that his arguments are at least plausible. But admitting the superiority of the English version in which this word is rendered *a beam*, it was certainly more extraordinary in you to assert so positively —"that the eye is sometimes subject to a disease in which a dark line reaches from the upper to the lower part in such a manner as to divide the pupil into two, making every object appear double; that our Saviour alludes to this disease, and that the Jews called the black line, which produced this double vision, *a beam*." I beg to know your authority for the existence of *this disease*, in which *one* eye sees *every object double*. In the mean time I would observe that your optical knowledge is here very improperly introduced. Our Saviour, though he spoke as never man spoke, never uses any scientific language, nor borrows any allusion from the sciences. He opposes in this verse the *great* to the *small*, not the *double* to the *single*. I am much afraid, Sir, that the reviewer of this book had a δοκος in his eye, because you say "that the person affected with this disease really sees ob-

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* The expression used in the authorised version is sufficiently appropriate and universally understood. The word *pagans* is never used, as Dr. Campbell has used it, by any correct English writer.

† Not so; an Englishman never says that he *gave* corn by measure, when his meaning is, that he *sold* or *bartered* it by measure.

‡ This is begging the question, and begging it, we think, in opposition to fact. "*As* ye judge" may refer to the *decorum of the court*: the expression used in the authorized version refers, like the original Greek, only to the *equity of the sentence*.

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jects *indistinctly*, as if a beam were interposed between his eye and them." At any rate I suppose that his eye has not been *single* as you render απλους, or *sound* as Dr. Campbell with Chrysostom and Theophylact translates that word.*

Your last criticism on this version of the sermon on the Mount is on the words το δε σαπρον δενδρον, which Dr. Campbell translates *every evil tree.* If you had read his note on the passage, you would not have so authoritatively censured his translation. He observes, that σαπρος "does not always mean rotten, or corrupted, but is sometimes used as synonymous to πονηρος, evil; and that trees of a bad kind produce bad fruit, but not in consequence of any rottenness or corruption." (Indeed, a rotten tree can produce no fruit at all.)† He also gives an example of this signification of σαπρος, in the case of the worthless fishes in the similitude of a net (Matt. xiii 48.) where τα σαπρα is by our translators rendered the bad. Now, Sir, you have called me a rash man for speaking so favourably of Dr. Campbell's version. Whether a reviewer, who thus indiscriminately censures that translation without having ever seen the notes subjoined to it, be not guilty *of that extreme rashness*, with which you have charged me, I leave the world to judge.

Returning now to my Life of Dr. Campbell, whom you acknowledge to have been "a man of various attainments in metaphysics, morals, theology, belles lettres, and botany," and reminding you that "besides a considerable share of Greek classical learning, which he undoubtedly possessed," he was well acquainted with the Hebrew, Syriac, Hellenistic Greek and Latin, and also with the French, Italian, and German languages, I think I was entitled to say of him, that few of the children of men have possessed his reach of mind, and *diversified* erudition; for his knowledge was not only deep, but diversified, and had embraced a great variety of subjects.‡

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* And are you certain, Sir, that among all the possible varieties of the disease, to which physicians have given the generic name of *dysophia*, there is none, in which an opake line or film passes from the upper to the lower part of the eye in such a manner as to make every object appear divided and indistinct? Be pleased to consult the first physician that you meet with; and, if he be a man of science and experience, he will convince you that such a disease is at least *possible*, whilst we can assure you that the author of the criticism *felt it to be real.* When you have done this, be pleased to turn over the *Gemara* and *Vorstius de adagiis N. Testamenti*, where you will find a full account of the proverb which took its rise from this disease; or, if you have not easy access to these works, you will find even *in Poli Synops:* and *in Stockii clave linguæ sanctæ N. Testamenti* sufficient evidence of the justness of our criticism, as well as of the impertinence of your own wit.

† True, if the *whole* tree be rotten; but did you never see small, shrivelled, ill-tasted fruit growing on the branch of a tree, of which the trunk was in *part* rotten? Or can a biblical scholar, of such extensive reading as you boast, be ignorant of the Jewish proverb respecting *the apples of Sodom?* Of a *rotten tree*, in the metaphysical sense, bringing forth *evil fruit*, we have lately had a striking instance in the encomiums bestowed by the Monthly Reviewers on the tendency of Dr. Campbell's Lectures!

‡ What a discovery is this—that *diversified* knowledge embraces a *variety* of subjects! *Rarum genus et quidem omnia præclara rara.*

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I would now call your attention to the conclusion of your Review for February, in which you find fault with the division of his course of Lectures on Theology into theory and practice,* and with the want of at least one lecture on natural religion. You surely know that in mathematics all the propositions of Euclid are divided into theory and practice, or theorems and problems; and that though both are capable of strict demonstration, that the former are theoretical, and the latter practical. You must also be sensible that sacred history, scripture criticism, and polemic divinity, are the great branches of that theoretical knowledge, which is necessary for a Christian divine; and that pulpit eloquence, and propriety of character, both in public and private life, are those practical good qualities, which render the Christian pastor most successful as an orator, most useful as a clergyman, and most respectable as a man. With regard to natural religion it was not neglected as you suppose, but was treated as a branch of polemic divinity. It necessarily was so; because it has been keenly disputed, whether what is called natural religion be not the remains of the first tradition from Adam, or whether human reason would lead us to the knowledge of God, and of his nature and will without the aid of Revelation. I alluded† to this, when under the head of polemic divinity, I stated that Dr. Campbell "prefaced his directions on that subject, with remarking that every Christian divine should make himself master of the controversy with the Deists, that he might be able to defend the Christian revelation against all Free-thinkers, who are advocates only of natural religion." I hope your disappointment, at reading the outlines of his Lectures, will now be lessened, and that you will remember that Dr. Campbell was not only "eminent for his metaphysical acumen, but that he united great erudition to a comprehensive mind, and hence was enabled to arrange every subject in its proper place, as a branch or subordinate part of a great whole."

I have been the more particular in vindicating both my late friend and myself from the criticisms, assertions, and insinuations inserted in your Review for February, because the Reviewer appears to me to have exceeded both the limits of just criticism, and the language of good manners. I admit that learning, taste and argument are objects of criticism, and within the province of a Reviewer;‡ but facts are stubborn things, and when criminality

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* No, Sir. Read again the passage to which you object; and you will perceive that the fault which we found, was not to the division of Dr. Campbell's course, which is very proper, but to an absurd expression of your own respecting Students of Divinity.

† We are not yet obliged to know every object to which authors obscurely allude; nor could we infer from the sentence which you quote, as sufficient ground for such an inference, that Dr. Campbell read lectures on Natural Religion.

‡ Are not principles likewise within the province of a Reviewer? and is it not the duty of Anti-Jacobin Reviewers to oppose all such principles and reasonings as tend to overthrow any part of our happy constitution, by filling the minds of the multitude with fancies that all authority in Church and State is derived from them? That Dr. Campbell really *wished* to produce this effect, his conduct during the American rebellion does not permit us to believe; but that the tendency of these posthumous volumes is to lessen the public reverence for both our ecclesiastical establishments, is so obvious as

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minality is attached to them, are subject to the cognizance not of the Editor of a literary journal and his dependant Reviewers, but of a Judge and Jury; and as the powers of human reason are very limited, good manners should always accompany, and indeed do usually accompany, just criticism.

There is another place in which you stept out of your way to attack both Dr. Campbell and his biographer. In your Review for June, you say, "that you do not feel yourselves called upon to vindicate all the singularities of Mr. Dodwell; but you cannot without some indignation, behold his memory thus insulted by a man, whose knowledge of antiquity, and even of the *Greek* and *Oriental* idioms, was as inferior to his, as you believe the learning of Mr. Keith to be inferior to that of Dr. Campbell." Here, Sir, be pleased to consider what it is that Dr. Campbell blames in the writings of Mr. Dodwell. It is not that he was deficient in *Grecian* literature, or in the knowledge of the Greek, or other oriental idioms or antiquities. It is "because he foisted into God's covenant words of his own devising, stinting what God had not stinted, and, following the dictates of his contracted spirit, enviously limited the bounty of the universal parent, that he might confine to a party, what Christ hath freely published for the benefit of all."* You will not deny that if Mr. Dodwell acted in this manner, his conduct was highly reprehensible; and I can hardly suppose that you are unacquainted with his illiberal opinions. Are you ignorant that he asserts, that "no prayers made by the Non-conformists" (or those who separated from the episcopal government, who in his style are all schismatics) "except prayers for their conversion, can find acceptance with God,"—that "their separation is both a sin unto death," and "the sin against the Holy Ghost." Are you ignorant that he contends that those persons, whom he calls schismatics" are as real enemies to Christ as if they believed him to be an impostor, and can have no claim to the one altar and one priesthood; nay, nor to the favour and enjoyment of God? Are you ignorant that the same man, who had such ideas of what he termed schism, published his paræsis ad exteros, (his warning or admonition to foreigners) to apprize them that

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to have escaped the observation of no person by whom they have been read. On this account we have been strongly inclined to suppose them interpolated since the Doctor's death; but you have assured us that the supposition is groundless, and we are sorry that it is so, because we had many reasons to respect the memory of the author as a man of learning, of science, and of candor. We must not, however, let private respect withdraw us from our duty or make us forget the curse which we invoked on our labours, "should we ever depart from the principles on which our Review was originally established." See the *Preface to our First Volume.*

* This we admit to be what Dr. Campbell blames in the writings of Mr. Dodwell; but we endeavoured to prove that, in what relates to baptism, which is the instance brought forward in the Lecture we were criticising, Mr. Dodwell has foisted nothing into God's covenant. Believing that we had succeeded in our endeavours, we could not, without indignation, behold the memory even of the parodoxical Dodwell insulted by a torrent of invective and contemptuous ridicule, such as Dr. Campbell had not poured upon Hume or any other enemy of revealed religion, but which he scruples not, through the sides of Dodwell, to pour upon every true son of the Church of England.

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the Church of England herself had become schismatical, because the non-juring Bishops were turned out of their offices a few years after the revolution, and because their sees in an established Church were filled up by men, who were willing to take the oaths to the established government? Are you ignorant, that the same man published his "case in view now in fact, proving that the continuance of a separate communion without substitutes in any of the lately deprived sees" (after the death of the last of these Bishops) "was schismatical?" Or have you forgot the appendix to that book, in which he attempts to prove "that the deprived Bishops had no right to choose successors!"* You know that if this were true, the Scotch Bishops, who were alive at the revolution, had *no right* to choose successors, according to Mr. Dodwell's system.† This is carrying the matter farther than

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* No, Sir; we have not forgotten the Appendix to that book; we believe ourselves to be at least as conversant with the writings of Mr. Dodwell as you are, who make no allusion to by far the better part of them; and notwithstanding his paradoxes, we are acquainted with no author, whose works display a more intimate knowledge of ancient opinions, whether Jewish, Christian, or Heathen.

† No, Sir; we really do not know that this consequence flows from Mr. Dodwell's system; nor can we suppose that you seriously believe it does, because the mathematician, who has so charitably *taught us* that $a^2 \times b^2$ is a different quantity from $\overline{a \times b}^2$ cannot be ignorant that a part is less than the whole! The Church of England was not overturned at the revolution, nor any part of her constitution, faith, or worship, changed. Many of her clergy were, indeed, deprived of their livings for refusing to transfer their allegiance from the exiled Sovereign to King William and Queen Mary; but of her Bishops only *six* incurred this penalty. Mr. Dodwell, who, in Ireland, was himself a sufferer for the same cause, considered the deprivation of so many Bishops, by an Act of Parliament, as extremely irregular, and those prelates, who were placed over sees, thus declared vacant, as schismatical usurpers of the rights of other men. During the lives of the deprived Bishops therefore he deemed the Established Church of England schismatical; but as that schism would, of course, be healed, if those Bishops should die without appointing to themselves successors in the non-juring communion, he thought that as lovers of peace and unity, they were in duty bound to appoint *no* such successors, but to leave their sees in the undisturbed possession of their legal successors, who were Bishops as well as themselves. Bishop Kenn was of the same opinion, and formally announced all rights to the See of Bath and Wells, in favour of Bishop Hooper, who was in possession of it. But do you, in your conscience, think that Mr. Dodwell or Bishop Kenn considered the case of the Scotch Church as at all similar to this? In Scotland, not only were the *whole Bishops* deprived by the Convention-Parliament, but episcopacy itself was abolished as "an unsupportable grievance, and contrary to the inclinations of the generality of the people;" and the ecclesiastical polity which was substituted in its place was destitute of that order, which Mr. Dodwell and every Episcopalian have considered as essential to the being of a regular Church. In such a state of things there was no men or order of men to whom the Scotch Bishops *could* resign their rights; but finding themselves in the same situation with the primitive Bishops before the convention of Constantine, they could conduct

than Dr. Campbell has done: for he, by an *argumentum ad hominem only*, shows that the consecration of the Scots non-juring Bishops was *de facto* void, because they had no particular sees assigned them; whereas Mr. Dodwell's arguments go to disprove the *jus*, or right of these deprived Bishops to choose successors, even although their sees had been nominally assigned them. To conclude the various and fluctuating opinions of Mr. Dodwell, are you ignorant that this staunch supporter of the hierarchy, not satisfied with attacking schism, and declaring the situation of all whom he termed schismatics to be *infinitely hazardous*, also attacked human nature and the fundamental principles both of natural and revealed religion, for the sake of completing his system of unity,—by attempting to prove, both from the holy scriptures and from the writings of the first fathers, that the soul of man is a principle naturally mortal, and that none have the power of giving the divine immortalizing spirit, but the Bishops only—or persons who have received episcopal ordination.*

Now, Sir, can you with any degree of propriety, call these fluctuating, discordant, and in every case illiberal opinions by the soft name of *singularities*, though they had this peculiar quality attending them all, that every man, and every church, was in a state of schism that differed from Mr. Dodwell at a particular time, or that did not follow him in his various opinions? You say that you cannot, without indignation, behold his memory insulted? Is the *mere circumstance* of his supporting his *own scheme of episcopal government* so meritorious with you, as to render all his other opinions mere singularities, and to cause you to overlook all his illiberality?—Pray, Sir, consider that Dr. Campbell does not insult his memory as a man of learning, or speak disrespectfully of his erudition, which he never denies; but he condemns his illiberality only; and he opposes *the evidence of scripture and common sense* to the *ill applied erudition* of a man, who was *ever learning, and never able to come to the knowledge of the truth*; and "their evidence is such, as," he justly observes, "all Mr. Dodwell's traditions, and antiquities, and catalogues will never be able to surmount."

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conduct themselves as they did, and it was their bounden duty to do so. In our opinion the reasoning of Mr. Dodwell on this subject was perfectly correct, but the conduct of the Scotch Bishops was correct also; and you are a much less acute man than we take you to be, if, from this state of the case, you do not perceive that between their conduct and his reasoning there is no inconsistency.

* On this subject, Mr. Dodwell has, indeed, thrown out many strange and dangerous positions, and yet Dr. Samuel Clarke, in his famous letter on the Immortality of the Soul, treats their author with great respect. But if Dodwell erred on one side, too many philosophical Christians, forgetting "the anchor of their hope," have erred on the other. Will you, Sir, undertake to prove that the soul of man, or indeed any thing created, has immortality in itself? We know that man is immortal; for "as in Adam all die, even so in Christ shall all be made alive." Mr. Dodwell supposed that Christ died only for the *peculium* or church, just as others have supposed that he died only for *a chosen few*, predestinated to life before the foundation of the world. It is difficult for us to conceive how any person holding either of these opinions can reconcile to the plainest declarations of scripture the immortality of *all* men; but both these opinions we abhor, without, however, thinking ourselves entitled to insult those by whom they are held.

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But supposing Dr. Campbell to have censured Dodwell too severely, did that entitle you to say, that his knowledge of antiquity, and of *Greek*, and Oriental idioms, was as inferior to Dodwell's, as you believe the learning of Mr. Keith to be inferior to that of Dr. Campbell? What do you know of Dr. Campbell's knowledge of antiquity, and of the different Oriental idioms,* whether Greek, Hebrew, Syriac, Arabic, or Coptic? Do not his preliminary dissertations show his thorough knowledge of Hellenistic Greek,—the only *Oriental Greek idiom*, which a scripture critic should study in preference to *all other Greek idioms?* But could you not have praised Mr. Dodwell, without attacking not only Dr. Campbell, but also his biographer—who had neither insulted Mr. Dodwell, nor offended you, nor wished to enter into this controversy? I most readily acknowledge my learning to be inferior to Dr. Campbell's, though I know not the extent of your belief, nor that Mr. Dodwell's learning was either so deep, or so diversified, i. e. embraced so many literary subjects, as Dr. Campbell's. Of my own learning I say nothing, either absolutely, or comparatively with those learned men. The world will judge from the specimens you have given, whether the Anti-Jacobin Reviewers are so learned, as to be able to appreciate their comparative merits, and whether I am so comparatively illiterate. I have generally found learning accompanied with modesty, and that it is no proof of erudition or of judgment, either to praise or censure by comparisons†.

I expect that you will insert this letter in your first Review after it reaches London. In my next I shall vindicate Dr. Campbell's memory from rude attacks. He quoted fairly—he was no enemy to the Church of England, but dedicated his translation of the Gospels to Bishop Douglas,‡ and he wrote very pressingly in favour of a toleration to the Episcopal Church of Scotland.

I am, Sir,

Your most obedient Servant,

GEO. SKENE KEITH.

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* At least as much as you do of Mr. Dodwell's, whose cyprianic Dissertations, and Letters of Instruction to Candidates for Orders, it may be worth your while to read with attention; σοφια γαρ εστι και μαθειν, ὁ μη νοεις.

† What then are we to think of Dr. Campbell's learning, who, in his lectures, generally censures by comparison? Indeed, Sir, so little is known by the most learned men, that we can neither praise nor censure intelligibly but by comparison.

‡ All this is mere assertion, and part of it assertion in opposition to proof. The dedication of the translation of the Gospels appears to have been an effusion of gratitude and private friendship, but can never be considered as a testimony of regard for the Church of England, whose hierarchy and discipline the author has exhibited as objects of ridicule, if not of abhorrence.

Errata in the "Farther Obſervations on Dr. Campbell's Lectures on Eccleſiaſtical Hiſtory," in No. XXXIX. of our Review.

In p. 72, line 6, from the bottom, for "thus" read *when*.
— p. 73, for "as" read *us*.
— p. — line 2 from the bottom, for "Amietus" read *Amictus*.
— p. — line 3 from the bottom, for "theſe," read *thoſe*.
— p. 74, line 5, for "theſe," read *men*.
— p. — line 25, for "theſe" read *there*.
— p. — line 2 from the bottom, between "to" and "his," inſert *hinder*.